

*A moste fruite-*  
full, pithie, and learned  
treatise, howv a Christian  
man ought to behaue him-  
selfe in the daunger of death: and  
how they are to be releued and  
comforted, whose deare frien-  
des are departed out of this  
woylde, moste necessarie  
for this our vnfortu-  
nate age & sorow-  
full dayes.

JOHN. 6.

Verely, verely, I say vnto you:  
he that beleeueth in me, hath  
euerlastyng life.





**¶** Vnto al those,  
that vnfaynedlie Des  
fier to liue vnder the feare  
of God, and with pacience abide  
the comming of our Lorde  
and Sauour Iesus Christe,  
thorow the working of  
the holy Ghost, grace  
& peace be mul  
tiplied.

**T**Hough all kindes of beastes  
haue some thinges commen  
one with another, as in that they  
see, heare, feele, desier, mooue  
from one place to another: yet  
hath euery beast also his owne  
speciall propertie, as the bird hath  
another nature then fish, the Lion

## The Preface.

another disposition then the Wolfe. Euen so, in other my bookes heretofore by me published, I haue set forth a generall comfort concerning trouble, sicknesse, poertie, displeasure, dearth warre, imprisonment and death, vnder the which I haue comprehended al the crosse and affliction of man. Neuerthelesse, euery mischaunce or aduersitie hath also his owne speciall consideration. And forasmuche as among terrible thinges vpon earth, Death is esteemed the most cruell of all, and it can yet with no wisdom of mā be rightfully indged, how it goeth with a Christian in and after death: therefore the greatest necessitie requireth, that we christians

scians



## **The Preface.**

Christians be diligently instructed, by the infallible woordes of God, in especiall touchinge the ende and conclusion of our life. For when the last houre draweth nie, which wee euerie day (yea euery twinkling of an eie) looke for: whether the soule, after it be departed, doo liue: whether the corrupted body shall rise againe: whether eternall ioye and saluation be at hande: and whiche way conducteth & leadeth to saluation, thereof hath the most subtile worldly wise man, by his owne naturall reason, no knowledge at all.

Plato, Aristotle, Cicero, the greatest learned and wisest, wryte of these high waighty matters, very childishly and foolishly: and

## The Preface.

As for consolation that they geue,  
it is in no sorte nor wise to be  
compared vnto the holy diuine  
Scripture, which only ministreth  
the true Christian comfort in life  
and death. And though euery mā  
ought daily to consider his ende,  
and at all times to make him  
selfe ready for death, seing that he  
knoweth not how, where, and  
whan God shall lay his hande  
vpon him: Yet neuerthelesse at  
this present time wee haue moe  
occasions, to talke & treat thereof  
now that almightie God doeth  
with diuerse and sundrie plages,  
more greuously then heretofore  
visite our vnrepentaunt lyfe, for  
that he all this while hath percei-  
ued in vs but litle amendement:  
neither

## The Preface.

neither neede wee to thinke that  
these, that raigne, and other plagues  
shall ouer leape vs. Consider  
now that I (though vnworthie  
and vnmeete) was called by au-  
thoritie, but specially of God, to  
teache, to exhort and to comfort:  
I haue, with greate labour, out of  
the holy scripture, and out of old  
and new authors collected, how  
a man shoulde prepare himselfe  
vnto Death, how he is to be vsed  
that lieth a dying, and how they  
ought to be comforted, whose  
deare freendes are departed.

Whiche thinges, as they be or-  
derly sette in this booke (right  
dearely beloued, and louing reas-  
der) I doo present, dedicate and  
offer vnto thee. And though I

A iiii

can



## The Preface.

can consider, that this litle booke is to small and slender a gift, because of my person: yet is it neither litle nor to be dispised, for the Fountaynes sake that it floweth out of, and by reason of the matter, whereof it is written.

For herein, out of the vnchaungeable worde of God, are noted the head Articles of our last conflicte and battaile, wherevpon dependeth either eternall victorie, honoure and ioye, or els euerlasting losse and endeleffe payne, of the whiche thinges wee can neuer thinke, talke nor treat sufficient-ly. Wherefore, whereas this litle booke goeth forth vnto thy vse, that arte an vnfayned Christian, and to the comforte of all suche  
as are

## The Preface

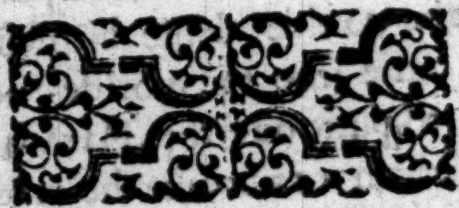
as are afraide of Death: I pray thee  
(for Christes sake) not only to ac-  
cept it, as the testimonie of a wil-  
lyng and louinge minde towarde  
thee, but also to haue still an ear-  
nest desier to that, that it hath  
pleased God by me at this time to  
cōmunicate vnto thee: that with  
thy thankfulnessse thou mayest  
mooue other to the like, that can  
do better, and by thy profit stirre  
the haruest Lorde to sende moe  
Haruest men into his haruest.

Whiche he cannot but doo, out-  
cept he coulde denie himselfe,  
that came into the worlde, nor  
ther to putte out the Flax that  
smoketh, nor to breake the reede  
that is but broosed, but to open  
to

The Table.  
so them that knocke to him.

V A L L.

¶ Loue God, leaue bas-  
nitie, and liue in  
Chziste.



The



# **The contentes of** the fyrst Booke.

**The fyrst Chapter contel-**  
neth what Death is.

**That the time of death is**  
vncertaine. cap. 2.

**That it is god, which hath**  
layde y<sup>e</sup> burden of death vpon  
vs. cap. 3.

**That God sendeth death be-**  
cause of sinne. cap. 4.

**That god turneth death vnto**  
good. cap. 5.

**That death in it selfe is gre-**  
uous to the body & soule. cap. 6.

**That wee all commonly are**  
afraide of death. cap. 7.

**A commoditie of death, whan**  
it deliuereth vs frō this shorthe  
transitorie time. cap. 8

**Amos**

The Table.

Another commoditie, wher  
death deliuereth vs from this  
miserable time. cap. 9.

Witnesse, that this life is  
miserable, cap. 10.

That the consideration of  
death aforesaid, is profitable  
to all vertues. cap. 11.

In death wee learne y<sup>e</sup> right  
knowledge of our selues & of  
God also, and are occasioned  
to geue ouer our selues vnto  
God. cap. 12.

That the dead ceaseth from  
sinne. cap. 13.

That the dead is deliuerde  
from this vicious worlde: ha-  
uyng not only this aduantage  
that he sinneth no more, but  
also is discharged from others  
sinne

## The Table.

Anne. cap. 14.

That the dead obtēueth salu-  
ation. cap. 15.

Similitudes, that death is  
wholsome. cap. 16.

witnesse that death is whols-  
some. cap. 17.

That death cannot be auoy-  
ded. Item of companions of  
them that dye cap. 18.

Of naturall help, in daunger  
of death. cap. 19.

That God is able and will  
help for Chyistles sake. cap. 20.

That god hath promised his  
helpe and comfort. cap. 21.

God setteth to his owne hel-  
pyng hande, in suche wyse, & at  
such tyme, as is best of al. ca. 22.

Exāples of gods help. ca. 23.

That



## The Table.

That it is necessary to prepare for this iourney. cap. 24.

Provision concerning temporal goods, children & friends which must be left behinde.

cap. 25,

Preparation concerning ghostly matters: with what cogitations the minde ought most to be exercised. cap. 26.

Of repentaunce and sorowe for sinne. cap. 27.

Of true fayth cap. 28.

Of hope. cap. 29.

Of the sacramentes. cap. 30

Of Praier. cap. 31.

The forme of praier. ca. 32

A forme of prayse & thankes geuyng. cap. 33.

That y praier is heard. ca. 34

That

**The Table.**

**That the worde of god is to  
be practised and vsed cap. 35.**

**Amendment of life necessa-  
rie. cap. 36.**

**Exhortacion vnto paciencie.  
capitulo. 37.**

**The originall and frute of  
paciencie. cap. 38.**

**That a man, while he is yet  
in helth, ought to prepare him  
selve afozehande. cap. 39.**

**That the foresayde thinges  
ought by time, and in due sea-  
son to be taken in hand. ca. 40.**

**The contentes of the  
seconde parte.**

**How the sicke ought to be  
spoken vnto, if neede shall re-  
quire. cap. 1,**

**Of**

The Table.  
Of the buriall, and what is  
to be done towards those, that  
are departed hence. cap. 1.

The contentes of the  
thirde parte.

How they ought to be com-  
forted, whose deare freendes  
are dead. cap. 1.

That vnto suche, as die, it is  
profitable to departe out of  
this life cap. 2.

What profit the death of  
freendes bringeth to such, as  
are left behinde a liue. cap. 3.

Companions that suffer like  
heauinesse of hart. cap. 4.

How gods help, al harte  
sorowes are eased. cap. 5.

Wee

## **The Table.**

**Wee must furnish our selues  
with prayer and pacience. ca. 6**

**Ensample of pacience in  
like case. cap. 7.**

**The commoditie of pacience.  
capitulo. 8.**

**Wee ought so to loue our  
childzen and freindes, that we  
may forsake them. cap. 9.**

**Of the death of yonge pers  
sons in especiall. cap. 10.**

**Of the death of y<sup>e</sup> aged. ca. 11**

**Of straunge death. cap. 12.**

**FINIS.**



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# The first booke of Death : Declarynge what death is.

¶ The. i. Chapter.



Holy scrip-  
ture maketh  
mention of  
foure maner  
of deathes &  
liues.

1. The first is called a na-  
tural life, so longe as the soule  
remayneth with y<sup>e</sup> body vpon  
earth. The natural death is it  
that seperateth the soule from  
the body.

2. The seconde is a spirits  
tuall vnhappy death here in  
time of life, whan the grace of

W h

G o d

God, for our wickednes sake,  
is departed from vs: by mea-  
nes wherof, wee were dead fro  
the Lorde our God, and from  
all goodnes, althoughe as yet  
wee haue the life naturall.

Contrary vnto this, there is  
a gostly, blessed life, whan wee  
thorow the grace of the Lorde  
our God, liue vnto him, and  
to al goodnes. Hereof writeth

**Ephc. 2.** Paull, after this maner: God  
whiche is riche in mercy, tho-  
row his great loue wherewith  
he loued vs, euen whan wee  
were dead in sinnes, hath qui-  
ckened vs together in Christ.

3. The third is a gostly, bles-  
sed death here in time, whan  
flesh, being euer the longer the  
more

## Of Death.

3

more seperated from the spirite  
dyeth away from his owne  
wicked nature. Contrari heres  
vnto, is there a ghostly, vn-  
happy life, whan the flesh in  
his wicked disposicion, contin-  
ually breaketh forth, and li-  
ueth in al wilfulness. Against  
this, doth Paule exhort vs,  
saying: mortifie therfore your  
mēbers which are vpon earth:  
fornicacion, vncleennesse, vn-  
naturall lust, euil concupiscēce  
couetousnes. &c.

Collos. 3.

4. The fourth, that the scrip-  
ture maketh mencion of, is an  
euerlasting life and an euer-  
lasting death: Not that the  
body and soule of man, shal af-  
ter this time lose their sub-

Be it

stafice



The .i booke

staunce, and be viterly nomoze.  
For wee beleue vndoubtedly,  
that our soule is immortall, &  
that euen this present bodie  
shall arise agayne. But foras-  
much as wee our selues grafit  
that life is sweete, and death a  
bitter herbe, this worde (life)  
by a figuratiue speeche is vs-  
ed for myrrh and ioy. This  
worde (death) for heuines and  
sorrow. Therefore eternal life,  
is called eternall ioy: and eter-  
nal death eternal damnation.

Of these manifolde deathes,  
haue wee comonly a peruers  
iudgement. Wee abhorre the  
death of the body and hast on  
a pace to the vnhappy ghostly  
death, which yet in it selfe, is a  
thou

of Death.

thousande times moze terrible  
then any death corporall. For  
whan a man deliteth in his  
owne wickednesse, though as  
yet he liue vpon the earth, he  
is neuerthelesse Deade before  
God, and the soule must conti-  
newe stil damned for euermoze.

In this booke, my hande-  
ling is of natural death, which  
before your eyes, seemeth to be  
an viter destruction, and that  
there is no remedy to the dead  
(even as when a dog or horse  
dieth) and that God hath no  
moze respect vnto them: Yea  
the worlde swimmeth full of  
such vngodly people as haue  
none other meanig. Els dout-  
les would they behaue them-

selues otherwise towards god.  
 Death vereli is not a destruc-  
 tion of man, but a deliuerance  
 of body and soule. Where as  
 the soule being of it selfe im-  
 mortall, dooeth either out of  
 the mouth ascende vp into hea-  
 uen, oz els from the mouth de-  
 scendeth into the pit of hel:  
 The body losing his substance  
 till domes day, shall than, by  
 the power of god, bee raysed  
 from death, and ioyned again  
 to the soule: that afterwarde þ  
 whole mā with body and soule  
 may eternally inherite either  
 saluation, oz els damnacion.

¶ That

of Death.

**That the time of  
death is vncertaine**

The .2. Chapter.

**T**he body of man is a very  
frayle thinge. Sicknesse  
may consume it: wilde beastes  
may deuoure it: the fier may  
burne it: the water may drown  
it: the ayer may infecte it: a  
snare may choke it: the pricke  
kinge of a pinne may destroy  
it. Therefore whan his tem-  
porall life shall ende, he can  
not tell.

The principall cause, why  
wee know not the time of death,  
is euen the grace of God: to  
the intente that wee by no oc-  
casson, should linger the amend-  
ment



The. 1. booke

**Luke. 12.** ment of our liues vntill age :  
but alway fere god, as though  
wee should die to morow.

**Iob. 14.** But aslone as the houre cha-  
meth, no man shall ouerleape  
it. Hereof speaketh Iob, whan  
he saicth, that God hath ap-  
pointed vnto man his bondes  
whiche he cannot go beyonde.

**That it is God whiche**  
hath layed the burden of  
death vpon vs.

The. 3. Chapter.

**I** Becommeth al Christians  
not only to suffer, but also  
to commende and prayse, the  
will of the heauenly Lorde &  
king. Now is it his will, &  
wee

# of Death.

9

We dye. For if the sparowes,  
 wherof two are bought for a  
 farthing fall not on þe ground  
 without god the father, much  
 lesse, we men (whome God  
 himselfe esteemeth to be of more  
 value then many sparowes,  
 Yea for whose sakes other  
 thinges were created) do fall  
 to the ground thozow death,  
 without the will of god. Like  
 as the souldier tarieth in the  
 place, wherin he is appoin-  
 ted of the chiefe capitaine to  
 fight against the enemies, and  
 if he call him from thence, he  
 willingly obeyeth: Euen so  
 hath the heauenly capitaine set  
 vs vpon earth, wher we haue Ephes. 6.  
 to fight, not with flesh and  
 blud

blud but with wicked spretes.  
 Therfoze if he geue vs leue,  
 and call vs from hence, wee  
 ought by reason to obeye him.  
 Lyke as one should not with-  
 draw him selfe from payeng  
 what he oweth but gentle to  
 restore the money: So hath  
 God lent vs this life, and not  
 promised that we may alway  
 enioy it. Therfoze is death de-  
 scribed to be, y payment of na-  
 turall debt.

**¶** That God sendeth  
 death because of sinne.

The. 4. Chapter.

**A** Ccozding hereunto, pon-  
 der thou the iuste iudgmēt  
 of god: For out of the third  
 Chapter

Chapter of the first booke of  
Moses, it is euidently perce=  
ued, that death is a penaltie  
deserued, layed vpon vs al for  
the punishment of sinne. As a  
little woyme that groweth out  
of the tre, gnaweth and confu=  
meth the tree, of whom it hath  
his beginning: So death gro=  
weth, waxeth out of sinne, &  
sinne with the body it confu=  
meth. And specially the vene=  
mous sicknesse which they call  
the pestilence is sente of God  
as a scourge for the punish=  
ment of our naughtinesse.

Hereof speaketh the word of  
god in the .v. booke of Moses,  
after this manner: If thou  
wilt not harken vnto the voice  
of

Deut. 28.



of the Lord thy god, to kepe  
to do all his commaundemēt  
and ordinances, which I com-  
maunde thee this day: then  
shall all these curses com vpon  
thee and ouertake thee: The  
Lord shall make the pestilence  
to cleue vnto thee, vntill he  
haue consumed thee from the  
land whether thou goest to ene-  
my it. The Lord shall smite  
thee with swellinge, w<sup>th</sup> feuer,  
heat, burning, withering, with  
smiting and blasting. And  
they shall follow thee till thou  
perishe.

Yet among the most grate-  
ous chastenings, is the pesti-  
lence rekened of the holy Pro-

**2. re. 24. c** phete and king David: wh<sup>ch</sup>

(after

(after that he of a pyde, had caused the people to be num-  
 bred ) whan the election was  
 geuen him, whether he woulde  
 rather haue seuē yeres dearth,  
 thre monthes ouerthrow in  
 warre, or thre daies pestilence  
 in the lande, made this answer  
 I am in a meruelous straye.  
 But let me fall I pray thee, in-  
 to the handes of the Lorde, for  
 much is his mercy: and let me  
 not fall into the handes of mē.  
 Then sent the Lorde a Pestilence  
 into Israel, & there died  
 of them. 70000. men. Where-  
 fore if god ouertake thee with  
 this horrible disease, be not &  
 angry with Saturnus and Mars,  
 nor with & corrupt aier and o-  
 ther

1. Par. 22.

2. reg. 24.

1. Par. 22.

ther meanes, appointed of god  
but be displeased with thine  
owne sinnefull life. And whan  
any fearefull ymage of death  
commeth befoze thee, remeber  
that thou with thy sinnes, hast  
deserued muche moze horryble  
thinges, which God neuerthe-  
lesse hath not sent vnto thee.

**That God turneth  
death vnto good.**

¶ The. 5. Chapter.

**A**lthough thou hast deser-  
ued an hundzeth thousand  
greater plagues, yet shalt thou  
comfort thy selfe befoze hand,  
after this maner. A father  
doth his childzen good, & not  
euil.

of Death.

13

euill. Now is my beleue in god,  
as in my gracious father tho-  
row Iesus Christ, and sure I  
am, & Christe vpon the Crosse,  
hath made a perfecte payment  
for all my finnes, and with his  
death hath taken awaie the  
strength of my death: Pea for  
me hath he deserued & brought  
to passe, eternall life. Where-  
fore though death, in the sighte  
of mine eyes, & of naturall rea-  
son be bitter and heauy: Yet by  
meanes of the passion & deathe  
of Iesus Christ, it is not euill,  
nor hurtful: but a benefite, a pro-  
fitable and wholesome thinge:  
gouerning an entraunce to euerlas-  
tinge ioye.

C

That



**T**hat death in it selfe  
is greuous to the body  
and soule.

¶ The. 6. Chapter.

**W**hat grieve and hurte,  
death doeth bringe with  
it, I will now declare:  
To the intente that whan wee  
haue considered the same before  
trouble come, wee may in our  
distresse, bee the lesse afrayed,  
holdinge agaynst it, the great  
commodities of Deathe, that  
Christe hath obtained for all  
faithfull. It greeueth a man  
at his death to leaue the plea-  
saunt beholdinge of Heauen  
earthe, his owne yonge body  
cherful stomacke, his wife and  
childzen

of Death.

17

childzen, house & lande, feldes  
and medowes, siluer and golde,  
honoure and auctoritie, good  
freendes and olde companiōs,  
his minstrelle, pastime, iote &  
pleasure, that he hath had vpon  
earth.

Afterwarde, whan death  
knocketh at the doze, then be-  
ginneeth the greatest trouble to  
woozke. Whan the diseases be  
fallen vpon the body of man in  
greater nūber, they are against  
al the mēbers in the whole bo-  
dy, breakyng in by heapes with  
notable griefes, so t̄ the power  
of the body is weakened, the  
mynde combyed, the remembra-  
unce astonied, reason blinded,  
sleepe hindred, the senses al

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to

to broken. By meanes wheres  
of, the eies are darkened, the  
face is pale, the feete are colde,  
the handes blacke, the members  
out of course, the browe harden-  
ed, the chynne falleth downe,  
the breath minisheth, the deadly  
sweate breaketh out: Yea the  
whole man is taken in, and dis-  
turbed, in such sorte, that he is  
nowe paste mindinge of any o-  
ther thinge. Deathe also is so  
much the moze bitter and terri-  
ble, because that the feeble dis-  
comforted nature, dothe printe  
the horrible image of deathe, to  
deepe in it selfe, and feareth it  
to sorte. And hereunto is the  
Deuill likewise busse, to set be-  
fore vs a moze terrible euill  
death,

death, then euer wee sawe, heard  
or reade of: To the intent that  
wee beyng oppressed with suche  
imaginaciōs or thoughts shold  
lie and hate death, and be dr-  
uen to the loue and carefulnesse  
of this life, forgetting the good-  
nesse of God, and to be founde  
disobedient at our laste ende.  
Whoeuer who so of him selfe  
is not thorowly assured, and  
knoweth yet sinne by him selfe,  
he is not astonied for naught,  
or asmuche as sinne carrieth  
with it the wrath of God and  
eternall damnacion. Now,  
not onely the euill, but also the  
good, haue greuous and ma-  
nifolde sinnes (yea moore then  
they theselues can thinke vpon)

C is

with



with the which, in daungers of body & life, their minde is oppressed, as it were with a violent water that scarcely rageth and gusheth out: yea euen thesame praise worthy and commendable thing which the godly haue practised already, that doo they yet perceiue, not to be perfect, but mixte with vncleanesse.

**Isa. 64.** Wherof speaketh Esay in this wise: wee offende & haue benne euer in sinne, and there is not one whole. Wee are all as an vncleane thinge, and all our rightuousnesse, are as a cloth stayned with the flowers of a woman.

David prayed: **Psal. 143.** **Lord** enter not into iudgemente with thy seruants

seruaunt, for in the sighte shall  
no man liuinge be iustified.

Gregoric wyrteth: woe vnto  
the commendable life of men, if  
it be ledde without mercy.

Item the Apostel Peter ge-  
ueth warninge: your aduersa-  
rie the Deuill goeth aboute, as  
a rozinge Lion, seekinge whom  
he may deuoure.

If one that is aboute to  
shote a gunne, be vnsteady at  
the lettinge of it goe, he misleth  
altogether, and al that he pre-  
pared for it afore, is in vayne:  
Euen so at the end of this life,  
are the Devils mosse busse, to  
turne vs from the rightmarke,  
that our former trauaile & la-  
bour may be losse, forasmuche

as thei know that there remaineth but a very small time of life. So that if the soule escape them now, they shal afterwarde goe without it for evermore.

Such as mightie enemies doo bessege and lay assaults to a Cittie: So the Diuels compassse the soule of mā with violence and subtiltie, to take possession of the poore soule, to apprehende it and bring it to hel. When wee are yet in prosperitie, the Diuels woulde haue vs to make but a small matter of it, as though wee were in no daunger to Godwarde, albeit wee blaspheme, be drunken, and committe whoredome, breake wedlocke &c. But in y<sup>e</sup> daunger

of

of death they bring forth those wicked sinnes in moste terrible wise, puttinge vs in minde of the wrathe of God, howe he in times passe here and there did poanish and destrote wicked doers: to the intente that our soules mighte be hindred, snared, shut vp, bounde and kepte in prison, from repentance and faith, & neuer to perceiue any way howe to escape, and to be deliuered: And by reason thereof whole to dispayre, and to become the Devils portion.

Furthermore, good frendes and companions are lothe to departe a sinder, specially such as are newe knitte and bounde together one to another, as two  
**E b** married



married persons. Now is the  
 body and soule nearest of all  
 bounde and coupled one to the  
 other : but in the distresse of  
 death, the payne is so greate, &  
 it breaketh this vnitie, & par-  
 teth the soule from the body: for  
 the whiche cause a man at his  
 death dothe naturally sighe in  
 him selfe. Good companions  
 vpon earth, though they depart  
 one frō another, haue an hope  
 to come togeather againe: But  
 when the soule ones departeth  
 from the body, it hath no power  
 to returne againe to the body  
 here in this time. Whereof Iob  
 geueth two similitudes: A tree  
 if it be cutte downe, there is  
 some hope yet, that it wil budde  
 and

Iob. 14.

and shoote forth the branches  
again. Likewise the floudes  
whan they be dyed vp, and the  
riuers whan they be empty, are  
filled againe thoroowe the flow-  
ynge waters of the sea. But  
whan mā sleapeth, he riseth not  
againe untill the heauē perish.  
This vnderstande, that after  
the comen course, one cometh  
not againe in this present life:  
one cannot die twice, and after  
death canot a man accomplishe  
any moze, that he neglected a  
foze time.

Now goeth it now both with  
the body and soule after death:  
As soone as the soule from the  
body is departed, the body is  
spoiled of al his powers, beuty  
and

and senses, and become a miserable thinge to looke vpon. Augustine sayeth: a man that in his life time was exceddinge bewtifull and pleasaunt to embrace, is in death, a terrible thinge to beholde. Howe nobly and pretiously so ever a man hath liued vpon earth, his body yet beginneth to corrupte & stinke, and becommeth woymes meate: by meanes whereof, the worlde is of this opinion, that the body commeth vtterly to naught for euer. The worlde also knoweth nothinge concerninge the immortallitie of the soule: and they whiche already beleue, that the soule is immortal, doubtte yet whether it shalbe saued.

of Death.

27

saied. Yea they say plainly: it  
were good to die, if one wiste  
what cheare he shoulde haue in  
ponder world. To the is death  
like vnto a misty & darke hole,  
where one woteih not what wil  
become vpon him.

**T**hat wee all com-  
monly are afrayed of  
deathe.

¶ The. 7. Chapter.

**B**y meanes of the occasions  
aforesayde, certaine heathē  
men, haue geuen vncomforta-  
ble and desperate iudgemente,  
concernyng the passage of death.  
In the Poete Euripides in  
these, onc saith: It is better  
to



to liue ill, then to dye well.  
 Whiche wordes are very vnc-  
 chrystienly spoken. Yet are there  
 founde ensamples euen of holy  
 men, that they had a naturall  
 feare of death. The holy Pa-  
 triarke Abraham, thinking that  
 he stode in daunger of death  
 by reason of his wifes beuotie,  
 would rather suffer, all that els  
 was excedinge heauy and bit-  
 ter. He iudged it a smaller ma-  
 ter, to call his wife his sister,  
 then to be destroyed him selfe.

Esay. 6.

Ezechias an vpriight valiant  
 Kinge, whā the Prophete told  
 him he should not liue, was a-  
 fraide of death, and prayed ear-  
 nestly that his life mighte be  
 prolonged. In the newe Te

flament

of Death.

29

ament, whan the Lorde Ie-  
sus drew neare to his passion  
and death, he sweate bloud for  
very anguillhe, and saide: My  
soule is heauy euen vnto the  
death. And thus he prayed: Fa-  
ther if it be possible, take this Math. 26.  
cuppe from mee.

The Lorde sayeth vnto Pe-  
ter: Verely, verely I say vnto  
thee: Whan thou wast yonge, Iohn. 21.  
thou girdedst thy selfe, & wal-  
kedst whither thou wouldest:  
but whan thou arte olde, thou  
shalt stretch forth thy handes  
and an other shal girde thee, &  
leade thee whither thou woul-  
dest not. Loe, Peter beinge ex-  
cellently endewd with the spi-  
rite of God, & stedfaste in faith,  
had

to liue ill, then to dye well.  
 Whiche wordes are very vn-  
 chrestenly spoken. Yet are there  
 founde ensamples euen of holy  
 men, that they had a naturall  
 feare of death. The holy Pa-  
 triarke Abraham, thinking that  
 he stode in daunger of death  
 by reason of his wifes beuotie,  
 would rather suffer, all that els  
 was excedinge heauy and bit-  
 ter. He iudged it a smaller ma-  
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Ezechias an vpriht valeant  
 Esay. 6. Kinge, whā the Prophete tolde  
 him he should not liue, was a-  
 fraide of death, and prayed ear-  
 nestly that his life mighte be  
 prolonged, In the newe Te

Stamen

of Death.

29

ament, whan the Lorde Ie-  
sus drew neare to his passion  
and death, he sweate bloud for  
very anguyshe, and saide: My  
soule is heauy even vnto the  
death. And thus he prayed: Fa-  
ther if it be possible, take this Math. 26.  
cuppe from mee.

The Lorde sayeth vnto Pe-  
ter: Verely, verely I say vnto  
thee: Whan thou walste ponge, Iohn. 21.  
thou girdedst thy selfe, & wal-  
kedst whither thou wouldest:  
but whan thou arte olde, thou  
shalt stretch forth thy handes  
and an other shal girde thee, &  
leade thee whither thou woul-  
dest not. Loe, Peter beinge ex-  
cellently endewed with the spi-  
rite of God, & stedfaste in faith,  
had



had yet in his age, a naturall  
 feare of death, for the Lorde  
 saide vnto him afoze, that an  
 other should leade him whether  
 he would not. Therefore wis-  
 teth Gregory not vnright whi-  
 he saith: If the pillours trem-  
 ble, what shal the boordes doe  
 Or if the Heauens shake for  
 suche feare, howe will that be  
 vnmoued whiche is vnder.

That is if famous Sainctes  
 did feare to dye, it is much lesse  
 to be maruayled at, when we  
 pooze Christians are afrayde.

Experience witnesseth, how  
 feeblely we set our selues against  
 death. Many an olde (or other  
 wise beped) man, can neither  
 liue nor dye: for in his aduer-

Urie,

stie, he often times wissheth  
death: And whan death ap=  
procheth, he woulde rather sus=  
fer what soener els byð earth,  
if he mighte thereby escape  
death. Many of vs haue heard  
the Gospell a longe season, and  
studied it thzoughly (so to say):  
yet are wee so afrayde of the  
death of our selues and of our  
friendes, as though there were  
none other life moze to looke  
for: euen like as they that be of  
Sardanapalus sorte, doo ima=  
gine, oz els mistruste the pro=  
misse, comfozte and healpe of  
God: as though he were not  
able, oz woulde not succour and  
deliuer vs. Yea some there be,  
that if death be but spoken of,

**D**

they

The. 7. booke  
they are afrayde at it.

**T**he Commoditie of  
death, whan it deliuereth  
vs from this shorte  
transitorie time.

¶ The. 8. Chapter.

**A**l the aforesayd dysprofites  
and griefes, doe iustly be-  
wilde, & are nothinge esteemed,  
in comparison of these commo-  
ditie, whan death deliuereth  
vs from this ruinous misera-  
ble life, from al enormities and  
vicious people, and conducteth  
vs to eternall ioye and salua-  
tion; whiche thinge shall heres-  
after be plainly declared.

First, a shorte transitorie and  
shiftinge

shifting life, ought not to make  
vs sory: Though this life had  
nothing els but pleasure, what  
is yet shorter & more in decaye,  
then the life of man: Halfe the  
time doo wee sleepe out: Child-  
hoode is not perceiued: youth  
flyeth away so, that a man doth  
litle consider it: Age crepeth on  
butwares afore it is looked for.  
Wee can reckon well, that whā  
childzen growe, they increase in  
yeeres and daies, but properly  
to speake, in theyr growynge  
are theyr daies minished. For  
let a mā liue thre score, or foure  
score yeeres, looke nowe howe  
much he hath liued of the same  
daies or yeeres, so muche is ab-  
ated of the time appointed.



A liuely  
similitude

Is it not now a fole, that a  
man can consider whan his  
wine minisheth in the vessell, &  
yet regardeth not howe his life  
both dayly vanishe awate?

Among al thinges, most vn-  
durable & most frayle is mans  
life, which innumerable waies  
Psal. 103. may be destroyed. It is com-  
pared vnto a candle lighte, that  
of the winde, is soone and easi-  
ly blowen out. A man in his  
time is as the grasse, and flou-  
reth as a flower of the fielde.  
For as soone as the winde goeth  
ouer it, it is gone.

The heathen Poete Euripi-  
des called the life of mortal mē,  
Diculam, that is a litle daye.  
But the opinio of Phalerius  
Democ

of Death.

35

Demetrius is, that it ought rather to bee called one poynte of this time. This similitude soundeth not euill among Christians. For what is the whole summe of our life, but euen one pointe, in comparison of the eternitie, that vndoubtedly followeth hereafter & David him Psal. 90. selfe sayeth þ our peeres passe away sodenly. Man is like vnto a thinge of naught: his time goeth awaye as dothe a shadowe. Psal. 144.

D. W.

C. B.

5

The .i. booke

**A**nother Commedi-  
tie, whan death deliue-  
reth vs from this mis-  
erable time.

¶ The .9. Chapter.

**O**ur desire is to bee free fro  
all wearinesse and miserie:  
¶ Yea the more wee consider this  
presente wretched life, the lesse  
feare shall wee haue of death  
whiche deliuereth vs from all  
mischaunces and griefes of this  
time. Heapes of troubles hap-  
pen vnto vs & vnto other men  
(yea to speciall persons and  
whole nations) in body, soule,  
estimation, goodes, wiues, child-  
ren, friēdes, and natie coun-  
tries.

Wode

Wodely health is soone lost,  
but harde to obteyne againe:  
And whan it is already gottē,  
the doubte is, how longe it will  
continewe. There bee moe  
kindes of diseases, then the best  
learned Phisicians doo know:  
amonge the same, some are so  
horrible and painefull, that if  
one doo but heare them named,  
it maketh him afraide. As the  
fallinge sicknesse, the gowte,  
frankle, the sodaine stroke, and  
suche like. Besides sicknesse,  
a man, thorowe out his whole  
life, commeth into daunger by a  
thousande meanes and wayes.  
Consider with how great care-  
fulnesse the childe is carried in  
the mothers wombe: how dan-  
gerously

Mans hole  
lyfe.

D uij

gerously



gerously it is brought forth into  
to y<sup>e</sup> worlde. The whole childe-  
hoode, what is it els, but a con-  
tinual weeping and wailing?  
After seven yeeres, the childe  
hath his tutours and schoole-  
maisters to rule him, and beate  
him with rodde: whan he is  
come to mans stature, all that  
he suffered in his youth, doth he  
counte but a small trauaile, in  
comparison of it, that he now  
from hence forth must endure.  
The olde man thinketh, that he  
carrieth an heauy burthen of  
mountayne vpon his necke.  
Therefore wepe well the mis-  
erable body, and the myzie sacke  
of thy fleashe towarde thy hel-  
per: and be not so soze afrayde  
of

of death, that easeth thee of this  
wretched carcasle . Accordinge  
hereunto is the minde combe-  
red & vexed, thowse sicknesse  
and griefes of the body, by rea-  
son that the body and soule are  
ioyned together. And how pre-  
cious a thenge (I pray you) is  
our naturall reason? Childe-  
hoode knoweth nothinge con-  
cerninge it self. Younge folkes  
take vayne and vnprofitable  
thinges in hande, supposing al  
shalbe Golde, and consider nei-  
ther age to come, neither yet  
death: and (euen as the commō  
sayinge is) thus will the world  
be beguiled . Whereas a man,  
the longer he liueth, should euer  
be the more and more wise, it

D v

commeth

commeth ofte to passe, that the  
more he groweth in yeeres the  
more he doteth, and afterwarde  
becommeth euen a very childe,  
yea twise a childe.

The dis-  
quietnes  
of mans  
lyfe.

The minde is tempted, the  
luste rageth, the hope discea-  
ueth, heauinesse vexeth, care-  
fulness is full of distresse, feare  
disquieteth: yea the terrour of  
death is more grievous, then  
death it selfe. It can not be ex-  
pressed, how a man is sometime  
plagued with worldly fauour:  
afterwarde vexeth he him selfe  
with care of temporal thinges.  
Many one marreth him selfe to  
vice and wickednesse, getteth  
him an euill conscience and a  
gnawynge heart.

The

of Death.

41

The vertuous also, haue  
their blemishes & temptacions,  
whiche vnto them are heuier &  
more hurtefull, then the blemishe  
of the body. Wherefore  
in the misery of this time, this  
musste not be esteemed the least  
portion, that we & other folkes  
doo dayly committe grievous  
sinnes againste God. Whiche  
thinge thorowly to consider, maketh  
a good harted parson the  
more desirous of death, whiche  
deliuereth vs from this unfull  
life. Moreover, all conditions  
and estates of men haue their  
grefes. Riches, that with great  
care and trauayle are gathered  
together & possessed, be some  
time leste by steyne, fire, water,  
robbery

The grefes  
of all estates.



robberie or thefte. He that is  
in honoure & prosperitie, hath  
enemies & euill willers. Who  
so hath the gouernaunce and  
rule of many, muste also stande  
in feare of many thinges. And  
what occupatiō or handy crafte  
can a manne vse, but he hath in  
it, whereof to complayne?

Not ouely hath a man trou-  
ble on his owne behalfe, but a  
very stony stomacke & an yron  
hart muste it be, that is not sor-  
ry, whan hurte dothe happen to  
his father and mother, to his  
owne wife, children, friendes or  
kinsfolkes.

Furthermoze, the vniuersall  
troubles is manyfolde & pytes-  
ous, specially now at this pre-  
sent,

sent, with noysome diseases, di-  
uissions, warres, seditions, bp-  
roures. Like as one water  
waue foloweth vpon another,  
& one can scape auoide another:  
Euen so oft times cometh one  
mischaunce into anothers necke.  
And in this short life vpon one  
onely daie to haue no trouble,  
it is, a great aduantage: ther-  
fore ought wee to be the lesse  
sore, whan the time of our deli-  
uerance approacheth.

Nowe mighte one obiecte a-  
gainste this and saie, that this  
presente life hath many pleas-  
ures and pastimes withall.

Neuerthelesse a man must open Our trou-  
the other eye also and beholde, bles mee  
that in this life there is ever then ioies.  
more

more sorowe then ioye behinde.  
 Worldly ioye is mixte, defiled,  
 spotted and peruered with sor-  
 rowe and bitternesse. It maye  
 well begiune in a sorowful ma-  
 ter, to brynge a shorte fugitiue  
 pleasure, but sodenly it endeth,  
 to a mans greater heauynesse.

Prover. i 4 Not in bayne dooth the wise  
 manne saye: The harte is sor-  
 rowfull euen in laughter, and  
 the ende of myrth is heauynesse.

Philip the kyng of the Ma-  
 cedonians, whan he vpon one  
 day had receiued thre gladd  
 messages (one, that the victorie  
 was his in the stage playe of  
 Olympus: the second, that his  
 captaine Parmenio, had with  
 one battayle overcome & Dara-  
 danes:

banes: The thynde, that the  
 Quene his wife was deliue-  
 red of a Sonne:) he helde by  
 his handes towardes heauen,  
 and saide: O yee goddes, I be-  
 seeche you, that for so great and  
 manifolde prosperitie, yee will  
 poynte me a competent misfor-  
 tune. The wise prudent kyng,  
 feared the inconstancie of for-  
 tune, whiche (as the heathen  
 talke thereof) enuieth greate  
 prosperitie. And therefore his  
 desire was, that his exceedyng  
 welfare mighte be sauced with  
 a litle trouble.

Experience it selfe teacheth  
 vs. Where did euer one liue  
 the space of a moneth, or one  
 whole daie in pleasure and ease  
 so



so thorowly, but sommetyme  
hath offended or hindred him.  
Therefore earthly ioye is not  
so greate, so durable, nor so  
pure, but that the whole life of  
man, may wel be called a vale  
of misery.

**W**itnesse, that this  
life is miserable.

¶ The. i. o. Chapter.

Iob. 5.

Iob. 7.

**T**estimonie of y<sup>e</sup> Scripture,  
man is bozne to misery, as  
the byrde is to flie. The daies  
of man are like the daies of an  
hired seruant, euen a breath  
and nothyng but vaine. Look  
thorowe the whole booke, cal  
led Ecclesiastes, the preacher.

Augustine

Augustine wyrteth : **Y**f a man were put to the choyse, that eyther he muste die, or els liue againe afreshe, and suffer like thinges as he had suffered already afoze : he woulde rather die, specially if he thozowly consider, how many daungers and mischaunces he scace yet hath escaped.

**W**ho so nowe knoweth likewise, that God thozowe death, dothe make an ende of mesery vpon earth : It bringeth him great comforte and ease. Yea he shall rather desire death, then feare it. For euen holy Iob himselfe also, whan he was robbed of his health, ryches and children, and rebuked of his wife.

**E**

and

and freendes, wished rather to die then to lyue.

§. Reg. 19

Helyas, being sure in no place, desired to die. Tobias, beyng stryken with blindenesse & mistreated of his wife, prayed thus: O Lorde, deale with mee accordyng to thy will, and commaunde my spyte to be receaued in peace, for moze expedient were it for me to die, thē to liue. If holy men nowe by reason of their greate troubles desired death: It is no meruayle if we, that are weaker & of moze imperfection, be wery of this life. For an vnspeakeable foly is it, a man to wishe for to continue still in the life of misery, and not to prepare him selfe to another

of Death.

49

another and better lyfe.

**¶** That the consideration  
of death afore hande, is  
profitable to all  
vertues.

**¶** The. II. Chapter.

**A** Very madde and unhappie  
man muste he needes bee,  
whiche thozowly considereth, &  
vndoubtedly he muste departe  
hence, he knoweth not how nor  
whan: (and whether he shall  
than haue his right minde, di-  
rectinge him selfe to God and  
desiringe grace, he cannot tell)  
& wil not euen now out of hāde  
beginne to feare God, & serue  
him more diligently.

**¶** ¶

**¶** ¶



The. i. booke

As the peacocke, when he looketh  
vpon his owne feathers,  
is proude: but whan he behol-  
deth his feete, letteth the fea-  
thers downe: euen so doth man  
cease from pryde, whan he con-  
sidereth his ende. For in the  
ende he shall be spoyled of al tē-  
porall bewtie, strength, power,  
honoure and goodes. Naked  
came I out of my Mothers  
wombe, & naked shall I turne  
thither againe.

Iob. i.

Thow the consideration of  
deathe, make a man despise all  
fleshy luste and worldly ioye.

For euē the same fleshy, that  
thou so pamperest with costly  
dainties & vaine ornaments,  
muste shortly bee a portion for  
wormes

of Death.

¶

wozmes: neither is there a moze  
horrible carrion, then of man.

Many one thowowe feare of  
death geueth almes, exerciseth  
charitie, doth his busynesse cir-  
cumspectly. To be shorte: the  
consideration of death, is euen  
as a scourge, or spurre that pro-  
uoketh forwarde, and geueth a  
man sufficient occasiō to auoyd  
eternall deathe, whereof, the  
death of the body is a shadowe.

Therefore the Ninuities, fea- Jonas. 3.  
ringe their owne ouerthrowe &  
destruction, repented and fell to  
a perfecte amendement.

E iij

Cij

**I**n Death we learne the  
right knowledge of our selues  
and of God, and are occa-  
sioned to geue ouer our  
selues vnto God.

¶ The. 12. Chapter.

**M**any a mā in his life time,  
can dissemble and shewe a  
fayre countenance: but at the  
pointe of death no ypocrisie, or  
dissimulatio hath place. Then  
verely shall wee be proued and  
tried, what maner of faith, loue,  
conscience & comfort wee haue  
& how much wee haue compr-  
hended out of the doctrine of  
Christe. Then doth God let  
vs see our owne strength, how  
that all worldly strength is  
thou

thousande times lesse, then wee  
 euer would haue thought al the  
 daies of our life. The perceyue  
 wee seyngly and feelingly (so to  
 say) that wee stande in the only  
 hande and power of God, and  
 that he alone endureth stil lord  
 and maister ouer death & life.  
 Then learne wee right to feele  
 the woorthinesse of the passion  
 and death of Christe, & in our  
 selues to haue experiēce of the  
 thinges, whereof wee neuer  
 tooke so diligent heede afoze in  
 our life time.

Then come the fittes of re-  
 pentance for sinnes committed,  
 that wee thinke: O, If I had  
 knowen that God would haue  
 beane so earnest, I would haue



leste many thinges vndonne,  
whiche I (alas therfore) haue  
committed. Then were we for-  
ced to receiue and loue the Go-  
spel, whiche els here to fore  
might not come to suche stoute  
and ioly yonkers. Then begin  
wee to runne to God, to call  
vpon him, to magnifie & prayse  
him, faithfully to cleaue vnto  
him, & vprightly to serue him.

**T**hat the dead ceaseth  
from sinne.

¶ The. 13. Chapter.

**A**ll Christians desire to be  
free from sinne: for sinne  
and vice dothe farre vexe  
the faithfull, moze then all mis-  
fortunes

of Death.

55

fortunes of the body. Nowe  
though one doo keepe him selfe  
from sinne: Yet standeth he in a  
slipserie place: the fleashe is  
weake, stronge is the Deuill, of  
whome it is easily ouercome:  
who so standeth, let him looke  
he fall not.

I. Cor. I. 10.

Whyle the Captayne yet  
fighteth, it is vncertayne whe-  
ther he shall haue the victorie &  
triumphe: euen so though a mā  
doo valiauntly defende him self  
agaynst the lusses of the fleashe  
and temptations of the Deuill,  
he may yet fall, and lose the vi-  
ctory. Yea if wee alway liued,  
wee should doo moze euill: sinne  
ceaseth not, till wee come to be  
blesse with a shuffell. Deathe

E b

cutteth

cutteth away sinne from vs, & deliuereth vs frō vncleane senses, thoughtes, woordes, and deedes. For though deathe in Paradise was enioyned vnto mā, for a penaltie of sinne: Yet thorow the grace of God in the merites of Christ: it is become vnhurtfull: Yea a medicine to purge out sinne, and a very workehouse, wherein wee are made readye to euerlastinge rightuousnesse.

Like as terrible Goliath with his owne swoorde was destroyed of Dauid: euen so, with death, that came by the meanes of sin, is sinne overcome and vanquished of Christ. If it greeued vs from our hartes, that wee

dayly

dayly see and finde, howe wee continually vse our selues againste the moſte ſweete will of our moſte deare father: & were assured withal, that in death we ceaſe from ſinne, and beginne to bee perfect and righteous, how were it poſſible, that wee ſhould not ſet litle by death, and patiently take it vpon vs? Out of ſuche a feruent gelouſie & godly diſpleaſure, Paul, after he had earnestly complayned, that he founde another law, which ſtroue againſt the law of God, ſighed and cried: Oh wretched man that I am, who ſhall deliuer me from the body of this death? Againe, ſo longe as death hath ſo euill a taſte in vs, and wee

Rom. 7.



wee will perforce continue still  
 in the life of the fleashe: wee be-  
 waie our selues, that wee doe  
 not wel, noꝛ sufficiently vnder-  
 stande our owne defaultes, nei-  
 ther feele them deepe inoughe,  
 noꝛ abhorre them so muche as  
 wee should: Peca that we be not  
 earnest desirers of innocency,  
 noꝛ feruent louers of our hea-  
 uenly father.

**T**hat the dead is deliue-  
 red from this vicious worlde,  
 hauinge not onely this aduan-  
 tage, that he sinneth no moze,  
 but also is discharged  
 from other sinnes.

The. i 4. Chapter.

Who

of Death.

99

**W**ho so leaueth nothing els  
woorthy behinde him, but  
that he is quite from vicious  
people, may wel be the gladder  
to depart hence: partly for that  
he can be nomore tempted of the,  
nor enticed by their euil ensam-  
ple: partly for that, though he  
coude not be deceaued by o-  
thers, yet it greueth him at the  
hart to see other folkes practise  
their wilfulnesse. Nowe hath  
vice and sinne euerie were got-  
ten the vpper hande: the truthe  
is despised, God him self disho-  
noured, the poore opprest, the  
good persecuted, the vngodly  
promoted to auctoritie, Anti-  
christe triumphenge. Great co-  
mplayning there is, that the world

is

is euer the longer the worse.  
For as muche then as thoro we  
deathe wee be discharged of so  
vicious a worlde, whom should  
it delite to liue here any more?  
This meanyng doeth the prea-  
cher set forth in the .4. chapter  
of Ecclesiastes sayinge: So I  
turned me and considered all the  
violente wronge that is donne  
vnder the Sunne. And behold  
the teares of suche as were op-  
prest: and there was no man to  
comforte them, or that would  
deliuer and defende them, from  
the violence of their oppressours.  
There is at this daie, by the  
grace of God, many a woorthy  
Christian, that desireth rather  
to die, then to be a looker by on  
such

suche deuellishe wilfulnesse, as  
commonly goeth forwarde.

**¶ That the dead obtai-  
neth Saluation.**

¶ The. 15. Chapter.

**A**S for vicious vnrepentant people, whā they dye,  
I knowe no comforte for  
them. Theyr bodies in deedes  
shall rise at the laste daye, but  
soule and marked to eternall  
payne. Theyr soules shalbe de-  
liuered vnto the Deuill, to whō  
they haue done seruice. An en-  
sample hereof standeth of the  
riche man: againe there is the  
ensample of good Lazarus that  
all Christians are taken vp of  
the

Luke. 16.



the Angels into eternall joye  
and saluation. Wee muste not  
firste be purged in Purgatory,  
but thowwe death wee escape  
the Deuill, the worlde and all  
misfortunes, that this time is  
oppresse withall. If wee nowe  
should lose our bodies, and not  
haue them againe, then were  
death in deede a terrible thing,  
neither pretious nor much  
worth. But our body is not so  
litle regarded befoze God, for  
euen vnto the body also hath be  
already prepared Saluation.  
Yea euen for this intente, hath  
he layed vpon our neckes, the  
burthen of naturall death, that  
he might afterwarde clothe vs  
with a pure renewed and cleare  
body.

of Death.

63

body, and to make vs glorious  
in eternal lyfe. Therfore death  
also, whiche is a beginnynge of  
the ioyful resurrection, ought  
to be esteemed deare and pre-  
cious in our eyes. After death  
berely is the soule in it selfe  
cleansed from al synnes, and en-  
dowed with perfecte holinesse,  
wisdomme, ioye, honour & gloze  
for euermore.

**S**imilitudes that death  
is wholesome.

¶ The. 16. Chapter.

If an olde siluer goblet be  
melted, and newe fashioned  
after a bewtiful maner, then is  
better then afore, and neither  
A spilde

Spilte nor destroyed. Euen so  
haue wee no iuste cause to com-  
plaine of death, wherby the bo-  
dy, beyng deliuered from all fil-  
thinesse, shall in his due time be  
perfectly renewed.

The egge shell, though it bee  
goodly & faire fashioned, muste  
be opzned and bzken, that the  
yonge chicken may slip out of  
it. Done otherwise doth death  
dissolue and bzeake vp our bo-  
dy, but to the intēt that we may  
attaine vnto the life of heauen.

The mothers wombe carieth  
þe childe seuen or nine moneths,  
and pzpareth it, not for it self,  
but for the worlde wherein wee  
are bozne: Euen so this pzsent  
time ouer all vpd earth serueth  
not

not to this ende, that wee must  
 euer be here, but that we should  
 be brought forth and bozne out  
 of the body of the woꝛlde, into  
 another and euerlastyng life.  
 Hereunto beholde the woꝛdes  
 of Chꝛiste: a woman whan shee  
 trauayleth, hath sorow, because  
 her houre is come. But assone  
 as shee is deliuered of h̄ childe,  
 she remembreth nomoꝛe the an-  
 guishe, foꝛ ioye that a man is  
 bozne into the woꝛlde.

Ion, 17.

Samely, like as a childe, out  
 of the small habitation of his  
 mothers wombe, with daunger  
 and anguishe is bozne into this  
 wide woꝛlde: Euen so goeth a  
 man, thꝛow the narrow gatz  
 of deathe with distresse & trou-  
 ble.

**I**

**bles.**



ble, out of the earthe into the  
heauenly life.

For this cause, did the olde  
Christians cal the death of the  
sainctes, a newe birth. There-  
fore ought wee to note wel this  
comforte, that to die, is not to  
perishe but to bee firste of all  
borne a righte.

The death of the faithful, se-  
meth in deede, to be like vnto  
the deathe of the vnbeleuers:  
but verely this is as greate a  
difference as betweene heauen  
and earth. Our death is euen  
as a deathe Image, made of  
wood: whiche gryneth with the  
teeth and feareth, but cannot  
deuour. Our death shoulde be  
esteemed, eue as Moyses brasen  
serpent:

serpente : whiche haupnge the  
fourme and proportiō of a ser=  
pent, was yet without bitynge,  
without moupng, without poy=  
soninge. Euen so, though death  
bee not biterly takē away . Yet  
thozowe the grace of God, it is  
so weakened and made boyde,  
that the onely bare proportion  
remayneth. Whan the maister  
of the shippe thinketh, he is not  
wide from the place , where he  
musste lande and discharge , he  
sayleth on forth the more chere=  
fully and gladly: euen so the ne=  
er we draw vnto death, where  
wee must lāde, the more stoutly  
ought wee to fighte, against the  
costly pannels . Lyke as he that  
goeth a farre iourney, hath vn=

**I** iij certaine

certaine lodgng, trauayle and  
laboure, & desirerh to retorne  
home to his owne countrie, to  
his father & mother, wife, chil-  
dren & freenbes, amonge whom  
he is surest, and at most quiete:  
by meanes whercof he forceth  
the lesse for any roughe careful  
pathe or way homewarde: euen  
so all wee are strangers and

1.Par.30.c pilgrmes vpon earth. Our  
Psalm.39. home is Paradise in Heauen:  
119.c. our heauely father is God, the  
1.Pet. 2.b. earthly father of all men, is Pa-  
2.Cor. 5.2 dam: our spirituall fathers are  
Philip.3.c the Patriarkes, Prophetes, &  
Heb.11.c. Apostles, whiche altogether  
13.b. waite and longe for vs. Seyng  
1.Cor. 15. now that death is the path and  
way vnto them, wee ought the  
lesse

of Death.

69

lesse to flye it, to the intent that  
wee maye come to our righte  
home, salute our fathers and  
freendes, embrace them, & dwell  
with them for euer. Wee haue **Hebr. 13.**  
here no remainging cittie, but  
wee seeke one to come. Our con- **Psalm. 3.**  
uersation and burgership is in  
heauen.

But if any man be afraide of  
death, and force not for the coun-  
trie of heauen, onely because of  
tempozall pleasures, the same  
dealeth vn honestly: euen as doe  
they, that whereas they ought  
to goe the nexte way home, sette  
thē downe in a pleasant place,  
or amonge companions at the  
tauerne: Where they lying still  
forget their owne country, and

**I** uij **pass**



pasſe not vpon their freendes  
and kinſfolkes. How euill this  
becometh them, euery man may  
wel conſider by him ſelfe.

The Lorde Jeſus geueth  
this ſimilitude: except þ̄ wheate  
cozne fall into the grounde and  
dye, it bideſh alone, but if it die,  
it bringeth forth much fruite.  
Likewiſe, Paul compareth vs  
men vnto graynes of cozne, the  
1. Cor. 15. churchyarde, to a ſielde. To die  
he ſayeth, is to be ſowne vpon  
Gods ſielde. The reſurrection,  
with the life that foloweth af-  
ter, reſembleth he to the plea-  
ſaunt grene cozne in Sommer.

If a man laie in a darke mi-  
ſerable pryſon with this condi-  
tion, that he ſhoulde not come  
forth,

foorth, till the walles of the  
tower were fallen downe, vn-  
doubtedly he woulde be righte  
glad to see the walles beginne  
to fall: our soule is keapte in  
within the body vpon earth, as  
in captiuitie and bondes. Now  
as soone as y<sup>e</sup> body is at a point,  
that it muste needes fall, why  
would wee be soze? For by this  
approcheth the deliuerance,  
whan wee, out of the pryson of  
misery, shalbe brought befoze y<sup>e</sup>  
moste amiable countenaunce of  
God, into the ioyefull freedome  
of heauen. Accorpyng to this Psal. 142.  
did Dauid prate: Brynge my  
soule out of pryson (O Lorde)  
that I may geue thanks vnto  
thy name. Itē in many places

f v of

1. Cor. 15.

Thessa. 4.

of Scripture, to dye is called to sleepe, death it selfe a sleepe. Like as it is no grieffe for a man to goe sleepe, nor whan he seeth his parentes and frendes laye them downe to reste (for he knoweth, that, suche as are a sleepe, doe soone awake & rise againe) so whan wee or our frendes depart away by death, we ought to erecte and comfort our selues with the resurrectiō.

**¶** Witnesse that death  
is wholesome.

¶ The. 17. Chapter.

**F**or the strengthnyng of  
our fayth, I will alledge  
evident testimony of gods  
woorde

woorde. The preacher saythe: Ecclesi. 7.

The day of death is better, the  
the day of birthe. As if he wold  
saie: in the daie of thy birthe,  
thou arte sente into the colde,  
into the heate, into hanger and  
thirste, wherein is sinne and  
wretchednesse: in the day of thy  
death thou shalte be deliuered  
from all euill. Againe we read:  
though the righteous be ouer- Sapien. 4.  
taken with death, yet shal he be  
in reste.

Merely, verely I saie vnto Ioan. 5.

you, he that heareth my words,  
and beleueth on him that sente  
me, hath euerlastinge life, and  
shall not come into damnation,  
but is scaped from death vnto  
life. If wee liue, wee liue vnto

Ro. 14. 2.

the 2. cor. 4. b



the Lorde: If wee dye, wee dye  
vnto the Lorde. Therefore  
whether wee liue or die, we are  
the Lordes. Behold, how com-  
fortably this is spoken of all  
Christians.

**¶** That death cannot be  
auoyded. Item of com-  
panions of them  
that dye.

¶ The. i 8. Chapter.

**V**pon this condition are  
wee bozne into the world,  
into this lighte, not to cō-  
tinue alway therein, but (whā  
God will) thowwe tempoꝛall  
death, to laye aside and put of,  
the trauayle of this miserable  
lyfe.

lyfe. Wittie men haue founde  
out, howe harde stones may be  
broken and mollified, and how  
wilde beastes maye be tamed:  
but nothinge could thei inuent,  
whereby death might be auoy-  
ded. It is not vnwisely sayde:  
Goddes hande, maye a manne  
escape, but not death.

Hierodorus wyrteth, that  
againste bodely enemies, there  
may be made fortresses, castels,  
and bulworke: but so farre as  
concerneth death, all men haue  
an vnfensed Cittie. In other  
daungers, power, money, flight  
counsaile, and policy may help:  
But as for death, it can neither  
be banished with power, nor  
bought with money, nor auoy-  
ded

ded with flynge away, noz p<sup>re</sup>uented with counsayle, noz turned backe with policie. And though thou be now deliuered frō sickenesse, yet within a litle whyle, thou must, whether thou wille oz no, departe hence to deathes home: for the highest lawegeuer of all, tolde our first

Gen. 2.

father so afoze. In what daye soeuer thou eatest thereof, thou shalt die the death: vnderstāde, that the deathe of the Soule bringeth with it the death of the body.

Who so nowye grudgeth and is not contente to dye, what is that els, but that he forgettyng him selfe and his owne nature, complayneth of God in heauē,

that

that he suffered him to be bozne,  
and made him not an Angell?

Why shoulde wee refuse the  
thinge that wee haue common  
with other men? Nowe dothe  
death touche, not onely vs, but  
highe and lowe estate, younge  
and old, man and woman, may-  
ster and seruauit. As many as  
came of the firste man, muste  
lay downe their neckes. Death  
is an indifferent iudge, regar-  
deth no person, hath no pittie on  
the fatherlesse, careth not for  
poore, dispenseth not with the  
riche, feareth not the mightie,  
passeth not for the noble, ho-  
noureth not the aged, spareth  
not the wise, pardoneth not the  
foolische.

For



For like as a riuer is poisoned in the well spring or fountaine, so was the nature of man altogether in our first parētes. And forasmuche as they themselves were maymed thoroowe sinne, they haue begotten vnrightright and mortall Children. Touchynge this sayeth Paul, Rom. 5. by one man came death vpon all men.

Nowe let vs consider, what excellent companions and holy fellowship they also haue that are dead. Paule writeth, that wee muste bee like shapen vnto the ymage of h̄ sonne of God. If he now, that of nature was immortall and innocēt, became mortal for our sakes, euen Ies  
sus

of Death.

79

Ius Chyiste our sautoure: why  
would wee then, that many and  
sundry waies haue deserued  
death, continewe here still and  
not dye? Abraham the faithful,  
Sampson the stronge, Salo-  
mon y<sup>e</sup> wise, Absalon the fayre  
one, yea all the Prophetes and  
Apostles, Kinges and Empe-  
rours, thowoe death departed  
out of this lyfe. A very deintie  
and tender body muste that be,  
whiche considerynge so greate  
multitudes of coarces, doth yet  
out of measure bere him selfe,  
because the like shall happen  
vnto him. That were euē like,  
as if one would take vpon him  
selfe, to be better, then all righ-  
tuous and holy men, that euer  
were

were sithens the begynnyng of  
the worlde.

**O**f naturall healpe in  
daunger of Death.

¶ The. i. 9. Chapter.

**W**ho so wil healpe him selfe  
from the Pestilence with  
flyng away, leauyng his own  
wyfe, freendes & neighbour:  
he declareth vnperfectnesse of  
faith, and standeth not with  
Christian charitie, where wee  
owe vnto others, the same, that  
wee in like case woulde gladly  
haue at theyr handes.

¶ Graunt that the pestilence is  
such an infectious sickenes, as  
one taketh of another. What  
than

than? If one stande in battaile  
raye to fighte for his countrie,  
muste not he also looke for a  
gonne stoone, to be sente hym  
into his bosome, to carie home?  
Dothe it therefore beseeme hym  
to breake the araye, and to flye?  
Like as there the enemyes of  
the body are at hande: So here  
doe the ghostly aduersaries be-  
siege the soule of him that is a  
dyngge, wherc one Christian  
shoulde healde another, with  
woorthy talke. Therefore is  
that a foolish vnadvised coun-  
saile, whā wee, with neglecting  
of our owne members, will flie  
from the wrathe of God, thin-  
kyng thorowe sinne, to escape  
the punishment of sinne. Expe-

G ii

ience



rience also doth shewe, that such folkes doe oft perishe as wel as other: yea sooner then they that fled not at al. But Physicke is permitted of god: as in the time of pestilence, with fiers and perfumes to make the ayer more wholesome from popson, and to receaue somewhat into the body, for the consumynge of euill humours, and to hinder the infection. Item whan one is taken with a disease, to be lette bloude, to sweate, to folowe the Physitians instruction: suche thinges are in no wise to be reprehended. So that, whether it turne to death or life, the hart onely and hope hange vpon God. The Physitron shoulde neither

of Death.

83

neither bee despised nor wooz  
shipped. For to thinke scorne  
to vse medecine in sicknesse,  
what were that els, but euen to  
tempt God?

**¶ That God is able and  
will healpe for Chrys-  
tes sake.**

¶ The. 20. Chapter.

**S**pecially whan death is at  
hande a man findeth no  
healpe in any creature of  
heauen and earth, whereby he  
might fortunately suppress the  
exceedyng great feare of death,  
but onely in God the father, in  
Christe his sonne, and in the  
holy spyrte of them bothe.

**G iii**

**It**

It is God that knoweth the perils of thy death, and can medle withall. Thoro we hys power shalte thou get thoro we, and drinke the bitter draught. Though we dye yet liueth god before vs, with vs after vs, & is able to p̄serue vs for euer. Chyriste sayeth: weepe not, the damosell is not dead, but flees peth. Faithlesse reason vnderstandeth not the mistery of God and laugheth. But Chyriste, the true God, hath both the woorde and worke together, and saith no more, but arise, and the soule came againe to the body, & shee arose. Out of this and suche lyke ensamples, oughtest thou (fainte harted man) to vnderstande

shewe the infinite power of god,  
who can receaue thy soule also,  
and p̄serue it.

Not onely is God able, but  
will also healepe graciously.

Why shoulde not he laye vpon  
thee some great thing (as death  
is) serenge he addeth so greate  
aduantage, healepe & strength  
thereto, to p̄oue what his grace  
and power maye doe? For he  
hath numbred all the heares of  
our head: that is, he alwaye  
hath his eyes vpon vs and ca-  
reth euer for vs.

Math. 10.

Luke. 12. a

Psalm. 34.

Psal. 55. c.

1. Pet. 5. a.

Pea that he loueth vs more  
then wee loue our selues, and  
maketh better p̄ouision for vs  
then wee can wissh, he hath o-  
penly and evidently testified in

G iij

his



Mar. 16. c. his owne deare Sonne: whom  
 Luk. 22. c. he caused to take our miserable  
 nature vpon him, and therein,  
 Acte. 7. g. for the sinnes of all the worlde  
 Rom. 8. c. to suffer, to dye, to rise agayne,  
 Ephe. 1. c. to ascende vp to Heauen, where  
 4. a. he sitteth at the right hande of  
 Phil. 2. a. God the father almightie. A-  
 Col. 3. a. mong the whiche articles, eue-  
 1. Pet. 3. c. ry one dothe healte and com-  
 Hebr. 1. a. forte suche as are a dyngge.  
 2. b. 10. b. The naturall sonne of God  
 12. a. him selfe from heauen, became  
 Pla. 110. a. a mortall man, to the intent that  
 The hu- mans mortall nature, throzowe  
 manitie of the vniyngge thereof with the  
 Christe. immortall nature of the Gods  
 head, in his owne onely person,  
 might be exalted to an immor-  
 tall lyfe.

He, hauyng a naturall feare of death, saide: my soule is heauy euen vnto the death. He prayed also: father, if it be possible, take this cuppe from me.

But this feare and terrour did he ouercome, for he addeth thereto and sayeth: father not my will, but thine be fulfilled.

Math. 26.

Mar. 14. d

Io. 12. c.

Luk. 22. c.

Therow this victorie of Christ may all Christians also ouercome such terrour and feare as they be in.

Itt though the Jewes blaspheme neuer so much, and saie: lette him come downe from the crosse: he hath healped other, lette him now healpe him selfe: as though they woulde saye: There there seest thou deathe,

Math. 27.

Mar. 14. d

Luke. 22. c

G b

like

like a wretche muste thou die, & no man is able to heape thee. Yet did the Lorde Iesus holde his peace thereto, as if he heard and sawe them not. He made no answer agayne, but onely regarded the good will and pleasure of his father. Therefore though wee haue an horrible temptation of death, as though there were neither comfort nor heape for vs any more, yet in Christe and with Christe wee may endure all, and wayte still vpon the gracious good will of God. He did not onely suffer the horrour and temptation of death, but death it selfe, yea the moste horrible death: wherby he tooke fro vs the death eternall,

naill, and some deale mollified &  
swaged our tempozall deathe:  
yea besides this, he made it pro  
fitable & wholesome. So that  
death, whiche of it selfe shoulde  
els be a beginnyng of euerla-  
stynge sorowe, is become an in-  
traunce into eterna!! saluatiō.

2. Cor. 5. a

Phil. 1. c.

Rom. 7. c.

Hebr. 2.

Accor dyng to this meanynge  
are the woordes of Paule: whā  
he saythe, that Christe, by the  
grace of God, tasted death for  
all men. Itē, hē became parta-  
ker of fleashe & bloudde, to put  
downe thozow death him, & had  
the lordshyp ouer death, that is  
to say, the deuil: & that he might  
deliuer them, whiche thozowe  
feare of death, were al theyr life  
time in daunger of bondage.

Whozow



Christs re-  
surrectiō.

Moreover that Christ is the  
liuynge and immortal ymage a-  
gaynst death, yea & very power  
of our resurrection and of lyfe  
euerlastynge, he him selfe hath  
testified with his owne ioyful &  
victorious resurrection: & also  
with that, that in his resurrec-  
tiō, many other saintes & were  
Math. 27. dead, rose from death agayne.

1. Cor. 15.

Againe how ful is it of com-  
fort and pure treasure, that S.  
Paule ioyneth our resurrectiō  
vnseparably to the resurrection  
of Iesus Christe. Likewise  
doth S. Paul cōforte his dis-  
ciple Timothy with the resur-  
rection, and sayeth. If wee dye  
with Christe, we shall liue with  
him: if wee be patient, wee shal  
also

2. Tim. 2.

Rom. 6. b.

8. b.

of Death.

91

also reigne with him.

No lesse must the fruite of <sup>h</sup> Christes ascension of **Christe** be cōsidered. For the sonne of God hath promised, and sayde: Father, I will, that where I am, they also be, whom thou haste geuen me. Seyng that **Christe** now with body and soule is gone vp to heauen, what can be thought more comfortable for a man at his death, then that wee **Christians** shall also after death be taken vp into the ioy of heauē?

In heauen sitteth **Christe** at the righte hande of God, **Lozde** teth at the and Kinge ouer sinne, **Deuill**, right hāde Death, and Hell. Him we haue, of God, in that heauenly life with God, an assured faithfull mediator and

and helper. Though wee must  
fight in extremitie of death, yet  
are wee not alone in this con-  
flicte of battayle: euen the vales-  
aunt heauenly Captayne him-  
selfe, who vpon the crosse ouer-  
came death and all misfortune  
for our sakes, hath respecte vnto  
vs from time to time, goeth  
before vs in our battayle, and

- Deut. 1. c. fighteth for vs, keepeth vs fro  
20. all mischaunces in the way to  
Exo. 14. c. saluation: so that wee neede not  
Iosu. 23. a, care, nor feare, that wee shall  
1. Par. 6. 2. sinke or fal down to þe bottome.  
2. Par. 20. He shall cause vs, with our  
32. owne bodely eies, to see the glo-  
4. reg. 6. d rious victorie and triumphe in  
Zach. 10. a the resurrection of the dead, and  
to haue experience thereof in  
our

our owne body & soule. Death  
is euen as a darke caue in the  
grounde: but who so taketh  
Christes light candell, puttyng  
his truste in him, and goeth in-  
to the dyuine darke hole, the  
myste flieth befoze him, and the  
darkenesse hanisheth away.

In Christe haue we a mighty  
effectuous ymage of grace, of  
life and of saluaton: in suche  
sorte, that we Christians should  
feare neither deathe, nor other  
misfortune. Summa, he is our  
hope: our safegard, our triumph,  
our crowne.

Witnesse of scripture: I am Iohn. 11.  
the resurrection and the life: he  
that beleueth on me, yea though  
he were dead, yet shall he lyue.

And



And who so euer liueth & beleueth on me, shall neuer dye. Forthwith after he had spokē these wordes, raysed he vp Lazarus: who had lyen four daies in the graue, and beganne to corrupte and stinke.

1. Cor. 13. As by Adam all dye, so by Christe shall all be made aliue, euery one in his order. Item

Philip. 3. our burgershippe is in heauē: from whence we looke for a sauiour, euen Iesus Christe: whiche shall chaunge our vile bodies, that they maye bee fashioned like vnto his glorious body, according to the workyng wherby he is able to subdew all thinges vnto him selfe. Al-

Coloss. 3. so: Pee are dead, and your lyfe

is hid with Christe in God.  
But whan Christe, your life,  
shall shewe him selfe, then shall  
yee also appeare with him in  
gloze. Here dothe Paule de-  
clare, that our life is not in  
this world, but hid with Christ  
in God, & shall thorow Christe  
in his time, be gloriously ope-  
ned. After this maner shoulde  
Christe be printed into the fee-  
ble, troubled and doubtful con-  
sciencs of the sicke. And with  
al diligence ought the office of  
Christe to be considered, howe  
that he, accordeinge vnto the  
Scripture, commynge into this  
worlde for oure wealthe, dyd  
also, for our wealth, preache,  
wrought miracles, suffred and  
died.

died, to deliuer vs out of this  
false vnhappy worlde, to open  
vnto vs the right doore into es  
ternall life, & to bringe vs, with  
body and soule, into Heauen.  
Wherein neyther sinne, death  
nor Deuill, shal be able to hin  
der vs, for euermore.

Who shall euer be able, suf  
ficiently to prayse and magni  
fie, the infinite glory of his grace  
of God? What woulde wee  
haue the Lorde our God to doo  
more for vs, to make vs lustily  
stepp forward before the face of  
death, manfully to fighte in all  
trouble, and willingly to waite  
for the deliuerance?

¶ Tha

of Death.

57

**¶** That God hath promi-  
sed his healpe and  
comforte.

¶ The. 21. Chapter.

**O** Ut of this exceeding grace  
of God for the blessed seedes  
sake, proceede Gods comforta-  
ble promises in the olde & newe  
Testamente. Mine eyes shall  
still be vpon thee, that thou pe-  
rishe not. The Lorde shall de-  
liuer thee from the snare of the  
hunter, and from the most noy-  
some death. With his owne  
wynges shall he couer thee: so  
that vnder his feathers thou  
shalt bee safe. His truthe and  
faithfulnesse shall be thy shielde  
and buckler: so that thou shalt

Psalm. 32.

Psalm. 91.

32

11.11.11



neither neede to feare any incon-  
uenience by night, neither swift  
arrowe in the daie season: nei-  
ther the pestilence that creepeth  
in darkenesse, noz yet any hurte  
that destroyeth by daye time.

Though a thousand fall on thy  
lefte hande, and ten thousande  
on thy righte, yet shall it not  
touche thee.

Here dothe God evidently  
promise, that he will graciously  
preserue hys owne children.

Firste, from suche temptation,  
phantasie and disceaucablenes,  
as come vpon a man by night  
in the darke. Secondely, from  
the violence of wicked vnchristes  
and all mischaunces that ouer-  
take men opely in the daie sea-  
son

son, yea sometime suddenly and  
vnwares.

Thirdly, from the pestilence,  
that wee neede not to feare it,  
though there dye of it a thou-  
sande on the lefte hande, & ten  
thousande on the righte. The  
pestilence shall epyther not take  
vs, or not wounde vs vnto  
death, or els serue to our euer-  
lastyng welfare.

Fourthly, from hote feuerous  
sickenesses, suche as commonly  
growe in hote countries, whan  
the sunne shyneth most strongly.  
Under these foure plagues are  
all mischaunces comprehended.  
In the ende of this Psalm  
saide these wooordes: I am with  
him in trouble, I will deliuer  
him.

him, and byng him to honour.  
 Whan God saith : I am with  
 him, cōsider not thou thine own  
 powers, for they helpe nothyng  
 at al. Beholde how much more  
 the power of him that is with  
 thee in trouble. Whā thou hea-  
 rest : I will deliuer him, thou  
 muste not bee faynte hearted,  
 though the trouble doo seeme  
 longe to continewe. Whā thou  
 hearest: I will byng him vnto  
 honour, bee thou sure, that as  
 thou arte partaker of the death  
 of Chryste, so shalt thou be also  
 of his gloze.

Chryste calleth thee to hym, &  
 Math. 11. cryeth yet still : come to me all  
 yee that laboure and are laden,  
 and I will ease you. Take my  
 yoke

of Death.

FOR

poke on you, and learne of me,  
that I am meeke and lowly in  
harte, and yee shall finde reste  
vnto your soules. Againe: be- Iohn. 8.  
rely, verely, I say vnto you: If  
any man keepe my saynges he  
shall neuer see death. Under-  
stande that the light of life doth  
shyne clearer, then the darkenesse  
of death can blynde. For the  
faithful, thow he beleefe, is  
after suche sorte incorporated &  
iyned vnto the Lorde Christ,  
the true lyfe, that he shall not be  
seperated from him. Though  
body & soule departe a sunder  
nowe for a season: yet is that  
donne in an assured, vndoubted  
hope of the blessed resurrectiō,  
that very shortly bothe body &  
body soule



Soule shal come together againe  
to eternall ioye. And thus the  
Christian beleuer neyther se-  
eth, feeleth nor tasteth the euer-  
lastyng death of his body and  
soule, that is to saye, eternall  
damnation.

**G**od setteth to his owne  
helpyng hande, in such wise,  
and at suche time as  
is beste of all.

¶ The. 22. Chapter.

**G**od nowe thowwe Christe  
doeth not onely promise  
moste graciously his cōfort  
and hcalpe, but faithfully per-  
fourmeth he the same in due  
season, so farre, and after suche  
sorte,

soyle, as is expedient. The be-  
 ry right time vndoubtedly doth  
 not he omitte. Death in deede  
 is a narrowe waye, but God  
 shortneth it. The bitternesse of  
 death passeth all the paynes  
 that wee haue felte vpon earth,  
 but it endureth not longe.  
 Death must make quicke spee-  
 with vs, as Ezechias the kyng Esay. 38.  
 of Iuda sayeth: he shall cut of  
 my life, as a weener dothe his  
 webbe. And whan the payne is  
 greatest of all, then is it neare  
 the ende. Hereunto may be ap-  
 plied that Chyriste sayde, it is  
 but a modicum, a very little  
 while. Though it were so, that  
 the troubles of death did longe  
 endure: Yet towardes the eter-

Iohn. 11.

H v

nitie

nitie that foloweth after, is the  
same scace as one pointe of  
pricke, in cōparison of a whole  
Circle. In the meane season,  
God can moze comforte & help,  
then the most horrible death of  
al, is able to disturbe or grieue.  
Sometime taketh he from vs  
the grievous enemy or mortall  
sickenesse, and so deliuereth vs  
out of the pavelles of deathe.  
Els geueth he some ease or re-  
freshynge outwardely: or if the  
trouble goe on still, he sendeth  
his sweete gracious comforte  
inwardely, so as the patient  
(thorowe the workynge of the  
holy ghost) doth feele a taste, a  
proufe and begynnyng of the  
heauēly iote: by meanes wherof  
he

he is able, willingly to forsake  
all that earthy is, and to endure  
all maner of payne and smerte,  
vntill the ende.

The spyte of God certifieth Rom. 8.  
our spyte, that we are the chil-  
dren of God. If wee be childre,  
wee are also heeres (the heeres  
I meane of God) and heeres  
annexed with Chyiste: if so bee  
that wee suffer with him, that  
wee maye also be glozified with  
him. God comaundeth his An-  
gels, that they with him doe  
looke vnto thee (O man) whan  
thou diest, & to take heede vnto  
thy soule, to keepe it, and to re-  
ceauie it whan it shall departe  
out of the body. Witnesse this  
is: the Angell of the Lorde  
pitcheth



**Pſalm. 34.** pitcheth rounde aboute them  
that feare him, and deliuereth  
**Pſal. 91.** them. And: he hath geuen hys  
Angels charge concerning thee,  
that they keepe thee in all thy  
waies, and beare thee in theyr  
handes, that thou hurte not thy  
foote againſte a ſtoane.

**Hebr. 1.** The Angels, which are many  
without number, be mini-  
ſtring ſpytes, ſente to doo ſer-  
uice for theyr ſakes, which ſhal  
be heyres of ſaluation. There-  
fore, a Chriſtian, at his laſte  
ende, muſte bee thoroughly affu-  
red, that in his death he is not  
alone, but that very many eyes  
looke vnto him. Firſte the eyes  
of God the father him ſelfe, and  
of his ſonne Jeſus Chriſte:  
then

of Death.

107

then the woorthye Angels, and  
all Christians vpon earth.

Then accoꝝdyng to the con-  
tentēs of the sacrament of Ba-  
ptisme and of the supper of the  
Lord, all Christiā, as a whole  
body to a member thereof, res-  
sorte vnto him, that is a dyinge:  
by hauyng compassion & pꝛaier  
to healepe him by, that at his  
death, he may ouercome death,  
sinne, and Hell.

## **C** Examples of Goddes helpe.

¶ The. 23. Chapter.

**I**n the time of the Prophetes  
& Apostles, God rayſed cer-  
taine from death: to the intent  
that

that our weake feeble nature  
might haue the moze healpe, to  
beleue the resurrection and e-  
ternall lyfe. For the dead could  
not haue benne rayfed, if death  
did bring mā vtterly to naught.

Gen. 25. Abraham fell sicke, and died in  
a good age, whan he was olde  
and had liued inough and was  
put vnto his people: that is,  
his soule came to the soules of  
the other saines, whiche died  
afoze. So is it also of Isaac.

Gen. 31. Woorde was brought to kyng  
Ezechias, that he shoulde liue  
no longer. But after he had  
made his earnest prayer vnto  
God, there were added sifene  
peeres vnto life. Whan Laza-  
rus died, his soule was caried

Luke. 16.

of Death.

109

of the Angels into Abrahams  
bosome. The murderet vpon  
the Crosse, hearde in his ex-  
treme trouble, that Christ saide  
vnto him: this day shalte thou  
be with me in Paradise. Dayly  
experience testifieth, that God  
forsaketh not his owne. Ther-  
fore vndoubtedly, he that hath  
begonne his kingdome in vs,  
shall graciously perfourme and  
finishe it.

Luke. 23.

**T**hat it is necessary  
to prepare for this  
iourney.

¶ The. 24. Chapter.

**I**f wee coulde finde in our  
hartes gladly for to heare,  
howe



howe unhurtfull, yea whole  
some and bintible death is be-  
come thow Christ: we would  
not be idell, and lynger still till  
the time came, that wee must  
needes dye.

A good housholder maketh  
prouision for him selfe and his  
family, and bieth afore hande,  
fewell and victualles, and such  
thinges as he hath neede of, for  
a whole yeere or for a moneth  
et. accorpyng as he is able.  
Muche more ought a Christia  
to prouide that, whiche concer-  
neth not onely one moneth or  
one yeere, but an eternitie that  
hath no ende. Like as faithfull  
seruantes wayte for theyr ma-  
ster, so ought wee to looke for  
th

of Death.

III

the coming of Christe, when he shall call vs out of this time. Luke. 10.

If the householder knewe, what houre the theefe would come, he would watche, & not suffer his house to be broken vp. Therefore be yee also ready: for in the houre that yee thinke not, will the sonne of man come. Math. 24.

Who so hath perfect knowledge of death, as it is hether to descrybed and set forth: he, in making prouision afore hande, hath firste this aduantage, that it is good fightyng with a knowne enemy. Contrariwise on the other side: what shall an vnmeete warrioure doo, that knoweth not y nature, subtilty, weapōs & policy of the enemy?

A

C Pro

**P**rovision concernynge  
tempozall goodes, childzen  
and freendes, which must  
bee lefte behinde.

¶ The. 25. Chapter.

**A**aine, concernynge tempo-  
rall goodes: Let the riche  
who hath wife and childzen, or  
other heyyes, make prouision  
for them in good order vnder  
wrytinge, accordynge as in eue-  
ry place the custome is. But if  
honour & auctoritie, substaunce  
or goodes goe to nere thy sto-  
macke, then consider, that they  
be not true, but vncertayne,  
transitory and vaine goodes:  
which byng moze vnquietnesse  
then reste, Consider also, that  
many

of Death.

YI3

many moe riche mighty Prin-  
ces, Kinges and Lordes, muste  
bee spoyled of all theyr gloze, &  
be faine to contente themselves  
with a shorte, narrowe place of  
the graue.

Though wee here lose all,  
yet doe wee scace lose one farz  
thyng. And in the other lyfe,  
wee haue not kingedomes, nor  
Empires, but God him selfe &  
euerlastyng goodes. In com-  
parison whereof, all minstrel-  
lie, pastime, pompe, myrthe and  
chere vpon earth, is scace to be  
esteemed, as castinge counters,  
towards the finest coyne of  
Golde. Therefore ought we to  
learne, specially in sickenesse, to  
geue all tempozal goodes their

I ij

leane,



leauē, and to bid them farewel. And if any manne will further moze disquiet and trouble vs, in tellyng vs still of them, then must we requyre him to depart and let vs alone.

Who so hath a traine hanging vpon him, as father, mother, sisters, brothers, wyfe, children and freendes: the same is the soarer laide at. For naturally we all are lothe to depart from them. Here muste wee remember the wordes of Christ: He that loueth father or mother moze then mee, is not woorthye of mee. And he that loueth sonne or daughter moze then mee, is not meete for mee. And who so taketh not vp his crosse  
and

Math. 10.

and foloweth me, is vnapte for mee. Therefore muste he breake thine owne will, take vp the crosse & geue ouer thy selfe vnto the will of God. Specially forasmuch as euen they, whom thou arte lothe to leaue behinde thee vpon earth, shall shortly come to thee. And in the meane season, whan thou departest fro thy frendes, thou goest the next waie and spedest thee, vnto better and more louyng frendes. And therefore the holy Patriarke Iacob sayd, whā he should dye: I shalbe gathered to my people. Item vnto Moyses & Aaron, saide God: Thou shalt goe to thy people, and vnto thy fathers. Hereby is it declared,  
I in that

Gene. 49.

that death is a passage to many more folkes & better freendes then wee leaue here. There is God our father, his sonne our brother, his heauen our inheritance, and all Angels and Saintes our brethren, sisters and kindfolkes, with whom we shall enioie eternall goodes for euer.

Agayne, who so leaueth behinde him, a poore wife, childre not brought vp, and freendes that are in necessitie: muste also doe his best, committynge them to the protection, healpe and comforte of God, with an earnest prayer, that he will graciously take the gouernaunce of them. For our wiues, children  
and

of Death.

117

and posteritie, dothe the second  
commaundement sette in goddes  
tuicion, whan it saithe:mercy &  
kindnesse shewe I vnto thous-  
sandes of them, that loue mee &  
keepe my commaundementes.

Item God writeth him selfe Exod. 22.  
a father of the wedowes and Psal. 145.  
fatherlesse, and taketh them in-  
to his owne protection. Nowe  
if thou receaue not this godly  
consolation and comfozte, then  
(to thine owne greate notable  
hurte) thou disquietst thy selfe  
so greenously, that thou canste  
consider nothinge that is right  
and iuste, eternall or heauenly.

I iij

C Pres



**C** Preparation concerning  
ghostly maters: with what  
cogitations the minde  
ought moste to be  
exercised.

¶ The. 26. Chapter.

**M**oreouer, the sicke muste  
geue all other worldly  
matters they leaue, that  
the soule be not tangled with a-  
ny earthy businesse, but directed  
vpwarde into heauen, where it  
desireth euerlastyngly to liue.

Here shal it be needefull, that  
our minde haue an assured vnder-  
standing of the holy Gospel.  
In this consideration endure  
thou still: hange thou thereupō  
with stedfastte faith, where out  
growe

of Death.

119

growe these frutes : prayer ,  
righteousnesse, patience and all  
goodnesse.

After the doctrine of the true  
Gospell, without thyne owne &  
religious mens workes , with-  
out the merites of Sainctes,  
arte thou iustified, made right-  
uous and saued, onely thowowe  
Christe : who alone is thy me-  
diatour, aduocate, healer , sa-  
tisfaction, hope, comforte & life.  
It is Christes will to conueye  
thee away from sinne, from the  
worlde, from the Deuill, and  
from hell, and to take thee to  
his grace into the eternall Pa-  
radise , though all creatures  
were agaynst thee . Probation  
out of the Scripture.

I v

This

John. 17.

This is the lyfe eternal, that they knowe thre to be the onely true God, and whom thou hast sente Iesus Christ. With this euangelicall doctrine, and with nothings els, must our harte be occupied, what temptations so euer happē, which vndoubtedly will not tarry behinde.

While wee goe aboute yet merry and in health, it bringerth exceedinge great profite, if wee exercise our selues with the cogitations of death. But in sicknesse, and whan wee muste dye (that is) whan the horrible image of death woulde make vs afrayde, wee must not vnquiet our selues, with heauy remembrance of death. Wee should  
not

not beholdz or consider death in  
it selfe, nor in our own nature,  
neyther in them that are slayne  
thorow the wrath of God: But  
principally in Chyiste Iesu, &  
then in his saintes, which tho-  
rowe him ouercame death, and  
died in the grace of God. From  
this sight, maye not wee suffer  
to be dyuened, though al Angels  
and all creatures (yea though  
God him selfe, in our opinion,  
would laye other things before  
our eyes) whiche they doo not.  
How be it the euill spryte ma-  
keth suche an appearance. For  
Chyiste Iesus is nothinge els  
but life and saluation. Yea the  
more deeply and stedfastly we  
doo set, przent, & behold Chyiste  
before



before vs, the more shall death  
be despised & deuoured in lyfe:  
the harte also hath the more  
reste, and maye quietly dye in  
Christ. Therfore sayth Christ:  
In the worlde (that is also in  
your selues) yee shal haue trou-  
ble, but in me peace. Be yee of  
good cōforte, I haue ouercome  
the worlde.

Ion. 16.

Apoc. 14. Blessed are they, that dye in  
Num. 21. the Lorde. This afoze time,  
Ion. 3. was figured & signified: Whā  
the childzen of Israell, beyng  
bitten of fiery serpentes might  
not struggle with them, but be-  
holde the brasen serpent: names-  
ly Christe. So the quicke ser-  
pentes fel away of themselves,  
and vanished.

Whan

of Death.

123

Whan wee nowe beholde  
death, and the panges of death  
in it selfe with our owne feeble  
reason, without Chylste, with-  
out Gods woorde (specially out  
of season, that is to say, in the  
daunger of deathe) then hath  
deathe his whole power and  
strength in our feeble nature, &  
killeth vs with the greater  
paine: so that we forgette God,  
and are losse for ever.

**O**f repentaunce and  
sorrowe for sinne.

¶ The. 27. Chapter.

**T**O the intent that our will,  
hearte, & minde, may righte  
and truely reueale, and appre-  
hende

hence the Lorde Chyriste: Wee must firste be thoroughly sorowfull for our sinnefull life, and confesse, that there was no remedie, but of our selues we should haue benne damned for euer. This Chyriste or confession of sinnes, muste not forthwith be done to the Priest, but vnto God, with hartie sorow and repen:ance, after the ensample of the poore sinner. And of the Dublycane. Therfore must we also acknowledge, that with all our owne power and workes, we are able to p:uayle neither againste death, nor other mischaunce. For how were it possible, that we poore sely wormes, feeble and weak in body and soule,

Luke. 7.  
&. 18.

soule, shoulde be able to endure  
the stormy waues and intol-  
erable burthen of death, if the  
righte hande of God him selfe,  
were not presente, to helpe our  
infirmities? Full truly spake a  
certaine kinge in Fraunce, whā  
he lay on his death bed: I haue  
benne very riche, I haue had  
exceedynge muche honour, my  
power was passinge great: and  
yet for all my riches, power and  
freendes, I am not able to ob-  
tayne of death, so muche as one  
houres respite.

## ¶ Of true Faith.

¶ The. 23. Chapter.

**T**O such a confession, belong-  
geth



geth the Christian beleefe, that  
wee turne our selues away fro  
all comfort of man, yea from al  
creatures to the onely creator,  
thorowe Iesus Christe, and to  
geue our selues ouer wholly  
vnto him. With all our natu-  
rall reason and wisdom, shall  
wee neuer bee able to compres-  
hende, how it commeth to passe,  
that the soule must depart out,  
& yet bee preserved: the wormes  
consume the body, and that the  
same yet shall rise agayne and  
liue for euer. Therfore is there  
requyred faithe, in Christe and  
in his woorde. The summe  
hereof haue wee, in the twelue  
articles of the olde aſcient vn-  
doubted Christian beleefe.

And

of Death.

117

And though it bee our duety  
alway, specially at the tyme of  
death, earnestly to consider all  
þ articles: yet principally whan  
wee dye wee oughte to exercise  
the foure laste Articles: The  
communion of saintes, the for-  
geuenesse of sinnes, the resur-  
rection of the body, and the life  
euerlastyng. For these foure in  
themselves compzehende al the  
power, commoditie and fruite  
of faith. Namely, who so euer  
doeth stedfastly looke for all  
grace and helpe at Gods hāde,  
thorow the conception & birth,  
death, and passion, resurrection  
and ascenssion, intercession and  
merites of Iesus Chryste, and  
standeth, liueth and dieth in the  
same

The Fruits  
of Faith.

Iame faith: though all sinnes,  
Devils, death and hell would  
fall vpon him and oppresse him,  
yet canne they not hurte him.  
To bee shor'te, it is not other-  
wise possible, he muste needes  
haue felowshipp with God and  
the electe, & be quite discharged  
from all sinnes, & ioyfully rise  
again to eternall lyfe. For  
what so euer the forme of God  
himselfe hath, can doo and is  
able, that same hath this belec-  
uer also obtayned: neyther can  
it goe otherwise with him but  
prosperously in life and death,  
here and in the worlde to come,  
temporally and eternally.

Witnesse. Who so hath  
Christe, hath already the true  
life

of Death.

119

life and all blessing: for Christ  
is the life, the resurrection, and  
a plentiful sufficiency of all  
good things. **Thow we faith** Ephes. 3.  
**doth Christ dwell in our hearts:**  
**Therefore thow we faith we**  
**obteyne all consolation and bless-**  
**ing.**

**That faith is the true abso-**  
**lution, it may be perceived by**  
**the wordes of Christ, when he**  
**saith so oft in the Gospel: be it**  
**unto thee according to thy be-**  
**leeve.**

**Item God will constantly**  
**stande to his worde and pro-**  
**mise: he is of nature the true**  
**it selfe. Heauen and earth shall** Luke. 21.  
**paste, but his wordes shall not**  
**paste.**

¶ 4

What



John. 3.

What are now the promises of God? So God loued the worlde that he gaue his onely begotten sonne, that whosoever beleueth on him, should not perishe, but haue euerlastyng life. Howe blessed a promise is this, that if we beleue in Christ the sonne of God, wee shall thoroowe him inherite eternal life.

John 3.

Item: verely, verely, I saye vnto you: he that heareth my woordes and beleueth on him that sente me, hath euerlastyng life, and shall not come into damnacion, but is escaped fro death vnto lyfe. Lorde how comfortable a thinge is this, that a faithfull beleener, by temporall death, escapeth thoroowe (yea is already

already escaped) into euertlastyng life?

Againe, this is the wil of my Iohn. 6.

father, which hath sent me, that euery one, whiche seeth h<sup>e</sup> sonne and beleueth on him, haue eternall life : and I shall raise him vp at the laste day . As though he saide: This is the most gentle good will of God the father and of God the sonne, that such a man, as still endureth in steadfast confidence vpon the grace and woorde of God, shal be preserved and saued for euer. And euen as litle shall sinne, hell or the deuill, be able to hurte him, as they coulde hurte Christe him selfe. When the darknesse of the nighte falleth downe, it

A pithy similitude.

It is

couereth

scuereth the whole world, dimme  
 meth the coloure and fashion of  
 all creatures, feareth and dis-  
 comforteth them: yet is it not of  
 such power, as to darken, sup-  
 presse & quench the least lighte  
 of al that is fofide in the world.  
 For the darker the nighte is,  
 the clearer do the starres shine:  
 yea the least light of a candell,  
 withstandeth the whole nighte,  
 and geneth light rounde about  
 in the middes of darknesse. A  
 litle sparke also of a coale can  
 not the darknesse couer, much  
 lesse is it able to quench it.

1. Iohn. 1. Now is God the true, euerla-  
 syng and heauenly light. And  
 all they, that put their truste in  
 him, are as a burning candle.

For

For thowwe sayth doeth God  
 dwell in our hartes, and we are  
 the liuynge temple of God, and  
 Chyistes Disciples are called  
 the lightes of the worlde. Here  
 out foloweth it, that though the  
 Prince of spirituall darkenesse  
 thrust in, with his noisome poi-  
 son and plagues: Yet shall wee  
 beholde in faythe that he with  
 his popson & plagues, can nei-  
 ther appzehende nor destroye  
 any true faithfull man oz wo-  
 man, but shalbe smitten backe &  
 byrnen away perforce.

A litle bayne of water, breas-  
 keth forth out of the grounde  
 sometime scace a finger bygge:  
 and whan the water is gather-  
 red into a dicke oz ponde, it

It itty springeth

An apte  
 similitude.



Springeth neuerthelesse . And though the water become hea-  
up of certaine hūdzeth wayght,  
& moue aboue the fountaine, yet  
can it not driue backe the foun-  
taine, but it driueth the whole  
waight of h water backward &  
forwarde, & springeth still con-  
tinually, till the dicke bee so  
full, that it goe ouer. And if the  
other water be foule and trou-  
bled it can not mingle it selfe a-  
monge the freshe cleare water  
of the fountaine : but the same  
remayneth pure and fayne, till  
in time it come farre from the  
head springe.

Iere. 2.

Psalm. 36.

Now is God, the only plene  
full fountayne of all life. And  
the faithfull are very flowynge  
wells.

weis. For Christe sayth: Who lohn. 7.  
so beleeueth on me, out of his  
body (as saith the Scripture)  
shall flowe streames of the wa-  
ter of lyfe. Whiche wordes he  
spake of the spyte, that they,  
whiche beleue on him, shoulde  
receaue. Thus no mischaunce  
of this worlde can spoyle any  
faithfull man of his comforte  
& lyfe, for asmuche as God the  
eternall well sprynge of lyfe,  
dwelleth & floweth in his hart,  
and driueth all noysome things  
farre away from it.

To the intent now, that thou  
mayste be partaker of all the  
fruites of fayth, thou must mā-  
fully strue and exercise thy be-  
leeve after this maner. If any

The exer-  
cise of  
Fayth.

imagination of thought, concerning  
 sinne or death, will feare  
 thee, though flashe and bloude  
 tell thee oherwise, and though  
 thyne owne naturall reason  
 wold make thee to betecue none  
 other, & thou thy self feelest not  
 y contrary, but that God of very  
 wrath will kill thee & damne  
 thee for ever: yet let no dispaire  
 plucke the noble comfort of the  
 sauiour out of thine harte: let  
 not thy harte wauer in the lo-  
 uynge and fatherly promysse of  
 God: Let the terrible cogitatis-  
 ons passe, as much as is possi-  
 ble. Remember the comfortable  
 gracious woorde of the Lorde  
 Iesu. Comprehende and keepe  
 it sure in a stedfast beleefe, con-  
 fidence

Blessed of  
 God is he  
 that hath  
 this mind.

silence and hope. Plucke vp  
 thine heart and saie: O death,  
 thy false feare would fayne dis-  
 ceau me, and with liyng cogi-  
 tations, pull mee awaie from  
 Christe, the worthy. I may not  
 harden to thy feare, neither ac-  
 cepte it, I know of a deare ba-  
 leaunt, woozthy and victorions  
 man, that saide: bee of good co-  
 forte, I haue ouercome the  
 worlde. That is to saye, sinne,  
 death, deuill, hell, and what so  
 euer cleaueth to the world. And Iohn. 6.  
 verely, verely, he that beleeneth  
 and putteth his truste in mee,  
 hath eternall lyfe. With the  
 which woozdes, the same deare  
 baleaunt, woozthy and victori-  
 ous man doth applie also vnto  
 me



me his victoꝝ & power. With  
him will I continewe, & keepe  
me to his wooꝝde and comforte,  
whether I liue longer, oz must  
die. Here ought wee perfectly  
to be sure, that the greater the  
battayle of death is, the nearer  
is Iesus Chyſte, to crowne vs  
with mercy & louing kindnesſe.

Euidēt enſamples out of  
the newe and olde Teſtament.

Paule reioyſeth and boasteſh  
agaynſte the terrour of death.

1. Cor. 13. Death is ſwalowed bp in vi-  
ctoꝝ. Death, where is thy vi-  
ctoꝝ; Hell, where is thy ſtinge?

To the  
faithfull  
death is a  
comfort.

As though he woulde ſaye: O  
death, thou mayeſt well make  
one afrayed, as a death image  
of wood may do; but to deuoure  
thou

thou haste no mighte.

For thy victorie, Kinge and power, is swallowed vp in the victorie of Christe. And thou our Iesus Christe our Lorde hath God geuen vs, the victorie against thee, so that al true faithfull Christians, are become lords ouer death and hel. Out of suche a fayth, is Paule not afrayde to saie: Whether wee

Rom. 14.

liue or dye, we are the Lorde. And agayne thus he speaketh exceeding comfortably: Christ

Philip. 1.

is to mee life, and death is to me aduantage. For hereby

Oh that these wordes were printed in our hartes.

1. Iohn. 5.

tran-

translated from death vnto life.

Psal. 23.

Though I walke in the valey  
of the shadow of death yet feare  
I no euill, for thou Lord God  
arte with mee.

Ynbeliefe.

Therefore let the feare death  
that know not Chryste, neither  
beleue in him, euen suche as  
from temporall death, passe vnto  
death euerlastyng. For God  
geueth charge and commaunds  
ment, that wee shoulde receaue  
comforte in the Lord Iesu, as  
the woordes sounde be of good  
comforte, I haue ouercome the  
worlde. Who so nowe will not  
be comforted with the Lord  
Iesu, dothe vnto God the fa-  
ther and the sonne the greatest  
dysonour: as though it were  
false

Howe God  
is blasphem-  
med by  
our feare  
of death.

false that he biddeth vs, be of a  
good comforte : and as though  
it were not true, that he hath  
ouercome the worlde . And by  
this, whereas the deuill, sinne,  
and death is ouercome alrea-  
dy, wee strengthen them, to bee  
our owne tyrannies agaynst the  
faithfull true sauiour . Hereof  
proceede such wordes as these:

I wote not how to endure and  
abyle it: alas what shal be come  
of mee? What is that els, but  
to haue respect vnto our owne  
strengthe, as though Christe  
were not at hande to take our  
parte, and to finishe the matter?  
Item, tho we vnbelerse, a man  
desireth to remayne here lon-  
ger, whether God be contente  
with

The fearer  
of death  
armeth the  
Deuill a-  
gainst him  
selfe.

Truste in  
our owne  
strength is  
the vway to  
desperatio.



with all, or no. In the sight of the worlde, he is taken to be no honest man that vily forsaketh his bodely maister: doth not he then procure vnto him selfe everlasting shame that in trouble of death piketh him selfe away from Christe, the heauenly maister? Witnesse: he that beleueth not, shalbe damned. He that beleueth not on y<sup>e</sup> sonne of God, shall not see life, but the wrath of God abideth on him.

Mark. 16.  
John. 3.

## ¶ Of Hope.

¶ The. 29. Chapter.

The vork  
& strength  
of the  
liuely faith

**F**ith, though it be no greater then a litle sparke, genereth hope, whiche looketh  
and

of Death.

143

and waiteth for the deliuerance  
to come, and shall vndoubtedly  
not come to confusion. Com-  
mitte thy cause vnto the Lord,  
hope vpon him, and he ful well  
shal bying it to passe. Ipse faciet,  
he him selfe will be the doer.

Psalm. 37.

The good Patriarke Abra-  
ham is set forth vnto vs, for  
an ensample of faith and hope.  
Like as he hoped against hope  
that is to say, there as nothing  
was to hope: euen so muste our  
hope stāde faste & sure, agaynst  
all that our owne naturall rea-  
son or the wicked enemye can  
object or cast in our waie.

L

COF

# Of the Sacramentes.

## The. 30. Chapter.

**T**O the confirmation of faith and hope, serue the holy sacramentes of Baptisme and of the supper of the Lorde. Baptisme is an vndoubted true token and euidence of the grace of God, fastened euen vpon the body: with the which God promisseth and bindeth him selfe, that he will be the God and father for his sonnes sake, & will also preserve thee with his owne spirite in the greatest perils, for euermore.

The vse or  
fruite of  
Baptisme.

The Sacramente of the body and bloude of Christe, must  
be

be exercised and practised, only The place  
 in the commynge together of the of the sup-  
 whole congregation & church, per and  
 accordynge to the ensample of persons.  
 the Apostles. Therefore let the  
 sicke satisfie him selfe with the  
 generall breakynge of breade,  
 whereof he was partaker with  
 the whole congregation. But  
 let him diligently consider the The fruite  
 frute thereof, after this maner: of the lyp-  
 God hath promised mee his per.  
 grace in Christe, and geuen me  
 an assured token from heauen  
 in this Sacrament that Chri-  
 stes lyfe, hath in his death o-  
 uercome my death, and that his  
 obedience in his Passion hath  
 destroyed my sinnes. This gods  
 by promise, token and euidence



of my saluation, shall not dis-  
 ceane me. I will not suffer this  
 to be taken fro me, to die for it.  
 I will rather denie all þe world  
 and my selfe also, then to doubt  
 in Gods token and promise.  
 Here the Dewill tempteth a mā  
 to say: yea but thow my un-  
 woorthinesse, I maye spill the  
 giftes of God, that are offered  
 me by the woorde and token, &  
 so bee spoyled of the same for-  
 ever. Answer: God geueth  
 thee nothings for thyne owne  
 woorthinesse sake: yea he build-  
 deth thee vniworthy, vpon the  
 woorthinesse of his owne sonne.  
 If thou belceane on the soune of  
 God, thou arte and continuest  
 worthy before the face of God.

Item,

Our wor-  
 thinesse to  
 commu-  
 nicate.

of Death.

147

Item, forasmuche as thou  
hast gone heretofore vnto the  
supper of the Lorde, thou arte  
thorowe the same Sacrament,  
incorporated & conioyned with  
all them that are sanctified in  
God: and arte already come in  
to the felowshyp of the sainets,  
so that they with thee in Christ  
die and ouercome.

## ¶ Of Prayer.

¶ The. 31. Chapter.

**N**O man should presume, to  
exercise fayth and hope or  
other spirituall giftes, out of  
his owne power: but humbly to  
praye vnto God for all suche  
thinges, as are needefull. And

L. iij

seyng

Our suffi-  
ciency is  
from God.  
Hebr. 13.

seyng we haue neede of one me-  
diatour & aduocate, God hath  
geuen vs his Sonne Iesus  
Christe. Neither is any of our  
prayers acceptable vnto God,  
but suche as wee offer throzow  
Iesus Christe. Therfore must  
wee withdraw our selues from  
al creatures, praying and desir-  
yng all thinges at Gods had,  
only throzow the name of Iesu.

VVhat is  
to call vp-  
on God in  
Christe.

How ought a man to call vpo  
God throzow Christ? With be-  
leeffe, that wee doubtte not but  
our prayer is hearde already.  
To such a faith and confidence  
are we occasioned, in that God  
hath commaunded vs to pray,  
and promised that he will gra-  
tiously heare vs: knocke and it

shal

shal be opened vnto you &c.

For what thinge ought wee  
to make our prayer vnto God?  
For the vnderstandynge of his  
woorde, for remission of sinnes,  
for increase of fayth, for loue e-  
uen towardes our enemies, for  
helpe, paciēce, comfozte, and all  
spirituall giftes. To pray for  
health & longe life, is not vn-  
right, so farre as wee committe  
and referre it vnto the holy wtl  
of God. For we cā not make it  
better, then the faithful father,  
h knoweth beste of all. And to  
pray for a lōge life, is oft times  
nothyng els, then to desire, to  
be kept longe in miserie. Good  
Ezechias yet praied with teares,  
that he might liue for a season.

The mo-  
deration of  
praier for  
temporall  
thinges.

Esa. 38.

A iiij

Christe,



Christe, the most perfect example of all, did pray: Father, if it be possible, take this bitter draught from me: neuerthelesse, not my will but thine be done. Like as he nowe prayed thus, the seconde and third time, most earnestly: So ought wee also without ceasinge to call vnto God. Some appoynt God afoze hande, what death he must suffer them to die. But they doe beste of all, that prescribe vnto the Lord theyr God neither fashion of death, noz time, neither other circumstance: but referre all vnto hym, who knoweth what is profitable and good, better then wee our selues.

Whereouer wee muste praye

for wife and childe, for frende & enemy, and for the whole congregation of the Christians, that God may graciously take them all into his owne protection. Unto prayer belongeth it also, cheerefully to geue God thanks, for all bodely & ghostly benefites.

## ¶ The Fourme of Prayer.

¶ The 32. Chapter.

O Almighty euerlastyng god, Prayer to  
mercifull father of heauen, God the  
thou hast created me after thine father.  
owne image, and endewed mee  
with exceedyng plētiful giftes.  
Yet notwithstandinge all thy Confessiō.

L v benes

Desire of  
grace.

benefites, I haue many & sundry waies cōtemned and transgressed thy commaundements. All my dayes are passed forth with greuous sinnes. I feare and flie from thee, as from a righteous iudge. Al this, what so euer it be, I freely knowlege and confesse and am soze for it, from the grounde of my hart. But, O heauenly father, I cry and cal for thy large and great mercy: O enter not with me into iudgemente, remember not the sinnes of my youth. O thinke vpon me accoꝝdyng to thy mercy, for thy names sake, and for thy goodnesse, whiche hath benne from euerlastyng. Cloughsafe to graunte mee thy mercy,

mercy, whiche thou accordinge  
to the contentes of the Gospel,  
hast promised and opened thro-  
row thy beloued sonne: in suche  
sorte, that who so beleueth on  
him, shal haue everlastyng life.  
Nowe is my beleefe in Iesu  
Christe, euen in the onely re-  
deemer of the whole worlde. I  
bitterly refuse all other cōforte,  
healpe and assistaunce, and my  
hope is, onely thro'w Christe,  
to haue pardon of my sinnes &  
eternall life. Thy woordes are  
trewe, be it vnto me accordyng  
to thy woordes: O let mee en-  
ioye the passion and death of  
thyne onely begotten Sonne.  
Take for my sinnes the satis-  
faction and paymente of oure  
Lord



Lozde Iesus Chryste: according to the tenour of my belefe.

Of this my faith, thou shalt thy selfe O Lord be witnesse, & all thine elect. My last will also shall it be, vpon thy mercy to dye in this fayth. Though I now, by occasion of paine, lacke of reason, or thowowe temptation should happen or would fall a waie: suffer me not yet, O lord, to sticke fast in vbelefe & blasphemy, but healpe mine vbelefe, strength and increase my faith, that sinne, death, the deuill & hell doe me no harme. Thou art stronger and mightier then they: that is onely my trust and confidence.

O Lord, the flesh is feeble,  
and

of Death.

155

and vnpatient: lay not thou my  
weakenesse to my charge, but  
burne, smite, pricke, and plague  
as thou wilt thy selfe: onely I  
beseech thee graunt me patience  
and lowelynesse of minde. Be  
thou the strength of my soule in  
this farre iourney, whiche I  
haue now to go in an vnknewe  
lande. Now to shewe thy selfe  
vnto my pooze soule so, as it  
may feele that thou arte my re=  
fuge, my helpe, protection, de=  
fence, comforte, castell, my sure  
stony rocke, my safegarde, my  
treasure, prosperity, health and  
welfare. I yeelde my selfe who=  
ly vnto thee with soule and bo=  
dy, let me neuer bee confoun=  
ded. Helpe also, O heauenly  
father,

Pacience  
and lowv=  
linesse is  
the signe  
of a Chri=  
stian.

Prayer for father, that accordyng vnto the  
the enemy commaundement, I may loue  
mine enemies, and pray for the  
Math. 5. e. that haue hurte me, And byng  
Ro. 12. b. to passe thorow thy holy sprite,  
that al thei, whom I haue done  
harne vnto, may also forgeue  
me, to the commoditie & healthe  
of their owne soules. For it  
reweth me, and soze I am, that  
at any time I haue broken  
Christian loue and charitie, &  
beguiled, disceaued, or offended  
any man with euill ensample,  
or with to fewe benefites. I bes  
sech thee, O Lord, thorow Ie  
sus Chyste, forgeue thou all  
them, that cuer haue hurte mee,  
in thought, woorde or deede.  
To thy faithfulness and pro  
tection,

of Death.

157

section, O dearest father, I commit all that concerneth me, specially wife, children, frendes and all suche as thou hast put vnder my gouernaunce. Comfort and healpe thou all those, that lie in bandes and are persecuted for thy woordes sake. Haue mercy vpon all suche, as are in pryson, pouertie, sickness and heauinesse. O brynge thou the whole worlde to the knowledge of thy holy woorde, that they may liue accordyng to thy godly will, and (thorow out all troubles) to endure and continue still in þe Christian faith. O Lorde Iesu Christe, I beseech thee thorowe thine owne merites, haue mercy vpon mee.

Prayer for  
eucry mā.

Prayer to  
God the  
Sonne.

Seyng



Seynge I my selfe can not  
make satisfaction oz sufficient  
amendes towardes the father  
for my sinnes, I laye them vpon  
thee, in hope that thou haste al-  
ready taken them away. For  
thou hast payde that we ought,  
and our woundes haste thou  
healed. O increase thou, in me  
and other men, fayth, patience  
and consolation, what aduersi-  
tie oz trouble so euer wee be in.  
Thou, Lord Iesu, in thy pas-  
sion diddest pray: Father, if it  
be possible, let this cuppe passe  
fro me: neuerthelesse, not my  
will, but thine be done: and that  
is my prayer also. Upon the  
crosse thou didst pray: Father,  
forgiue them, Euen so Lordes,  
forgiue

of Death.

159

forgiue I all those, that euer  
haue done any thinge agaynst  
mee. Thou didst crie: my God,  
my God, why hast thou forsake  
me. O Lorde forsake not thou  
me then, in my deadly trouble.  
Upon the Crosse, thou saidst:  
into thy handes I commende  
my spryte. Euen so now Lord,  
commende I my pooze soule  
into thy handes. O thou holy Prayer to  
spryte. Greate is the anguyshe God the  
and distresse of my harte: haue holy ghost  
mercy vpon mee for Iesus  
Christes sake. I am afflicted, &  
so are many moe: O bouchsafe  
thou to illuminate, comfort and  
strengthen mee and them vnto  
all goodnesse: conuey thou and  
bring vs out of al trouble, and  
M farle

faile vs not, neither forsake vs  
for euermore. Amen.

**E**A fourme of prayse and  
thankes geuyng.

¶ The. 33. Chapter.

Thankes-  
geuyng to  
God the  
father.

**O** Almighty, eternall, mer-  
citfull God and father, I  
laude and praise thee, that  
thou hast created me a reasona-  
ble man: and as a father haste  
preserued me to this houre: kee-  
pinge me from great daungers  
euer sithens I was bozne, and  
deliue me moze good, then euer  
I was or am woorthie. Spec-  
cially, I geue thee thankes for  
thy endlesse grace, whiche thou  
shewest vnto mee and all faith-  
full

full, thorow thy most deare be-  
loued sonne: In that he for my  
sinnes, woulde be tempted so  
many waies, and suffer so vile  
a death: to the intent that I fro  
hence forth, might be assured  
of faithfull assistaunce.

Magnified and blessed be thy  
name, that thou sufferest me not  
to die, without knowledge of so  
holy Gospel. I thanke thee al-  
so dearest father, that thou vis-  
siting me with this sicknesse  
and daunger, dost not forgette  
mee. For in the meane season  
also, thou comfortest & helpest,  
and full graciously shalte thou  
bryng the matter to an ende.

Honour, prayse and thanks Thankes-  
be vnto thee, my moste deare geuyng to

M. 4

Lord the sonne.



Lord Iesu Christ, for thy holy  
incarnatio, for thy martirdome  
and bytter passion: whereby I  
am perfectly assured, that thou  
art my redemer and Sauour.  
Vpō thee onely set I my build-  
ing: thitherwarde standeth my  
hope: there will I be founde.

Rom. 6.b. Cherefully & gladly with thy  
Rom. 8.b. healpe, will I departe hence:  
2. Tim. 2. trustyng, that as I am parta-  
ker of thy troubles, so shall I  
also haue my parte in thy euer-  
lastyng gloze. Namely, that at  
the last daie, thou shalt rayse vp  
this my pooze mortall body, tak-  
yng my soule vnto thee imme-  
diatly at my departinge hence.

Thankes. O thou holy spyrte, I render  
geuynge to vnto thee prayse and thankes,

for

of Death.

163

for the true vnderstandyng, be the holy  
leefe, comforte, patience, and all ghost.  
gistes, whiche thou graciously  
doest minister and geue, by the  
meanes of oure Lorde Iesus  
Christe.

**¶ That the Prayer  
is harde.**

¶ The. 34. Chapter.

**H**ere vnto serue al psalmes  
of prayer & thankesgeuing.  
How be it, what so euer concer-  
neth prayer, it is al comprehen-  
ded with fewe woordes in the  
holy Pater noster, if it be diligēt-  
ly and earnestly considered.

Notwithstanding no Christia  
prayer can be donne in vayne,

**¶ In that**

Plalm. 91.

that it should not be faithfully heard. God sayth: He hath a desire vnto me, and I wil deliuer him. Whan he calleth vpon mee I shall heare him: yea I am with him in his trouble, wherout I will deliuer hym, and brynge him to honour. He knoweth my name therfore wil I defende him. With long life will I satisfie him, and shewe him my saluation. Yea the whole Psalter is full of such comfortable promises. Ensample: if

Luke. 23. d thou praye with the murtherer vpon the Crosse, that Christe will remeber thee in his kingdome, thou shalte also in the heart, heare the gracious comfort: this day shalt thou be with me

me in Paradise. Nevertheless,  
who so euer is in trouble, hea-  
uiness or aduersity, ought ear-  
nestly to desier, the intercessi-  
ons and prayers of faithful be-  
leeuers.

**¶** That the worde of God  
ought to bee practised  
and vsed.

¶ The. 35. Chapter.

**F**urthermore, he ought al-  
way to haue Gods worde  
before his eyes, and seruēt-  
ly to exercise him selfe therein.  
For whereas he faithfully cal-  
leth vnto God, he doth it vpon  
his worde: and in the worde  
of God he is taught how to be-  
haue



haue him selfe towarde all,  
 what so euer cometh in his  
 way. If a man nowe can not  
 geue him selfe true information  
 out of the holy scripture, whe-  
 ther it be concerning sinnes co-  
 mitted, or other temptations:  
 then ought he to aske counsaile  
 of his learned soule shepheard  
 or of some other men of godly  
 vnderstandynge. The Lorde  
 sayth not for naught: My shepe  
 heare my voyce, and I knowe  
 them, and they folowe me, and  
 I geue them eternall life, and  
 they shall neuer perishe.

John. 10.

**A** mendment of life  
 necessary.

¶ The. 35. Chapter.

The

**T**he trewe faythe bringeth  
with it naturally, a stedfast  
purpose, to liue frō henceforth;  
acordinge vnto all the com-  
maundementes of God.

Christe likewise exhorte-  
uery man, rightly to exercise, &  
well to vse the giftes of God.  
Hereof bringeth he in a para-  
ble. A certaine man, takinge a Math. 23.  
iourney into a straunge coun-  
trie, called his seruauntes, and  
deliuered vnto thē, his goodes.  
And vnto one he gaue five ta-  
lentes: to another, twoo: and to  
the third, one &c. Upō the same  
dothe the Lorde appointe the  
faithfull seruaunt his reward:  
and punisheth the sluggishe and  
cuill seruaunt. The righteous

¶ v      nelle

Prou. 14.

nesse of faithe comprehendeth the feare of God, loue of thy neighbour, patience, & all vertue. Of this feare, it is written: The feare of God is a fountaine of life, to auoide the snares of death. Neighbourly loue dothe first and principally require, that wee freendly and vnfainedly for Gods sake forgive all them, that euer haue offended vs: and againe to undertake (as muche as lieth in vs) to recõcile all our enemies. Then dothe charitie require, to geue almes, to comfort the heauy harted, and to practise all workes of mercy: & looke who hath done thee good in thy sickness, it is requisite that thou geue

of Death.

169

geue them thankes. Amonge  
benefites, this is not the least,  
whan one moueth and exhorte-  
teth another, to keepe him selfe  
from all filthinesse. As for bo-  
dely thinges, the sicke shoulde  
dispatch the with few woordes:  
but such as concerne nourtour  
honesty, the feare of God. safe-  
garde in him, and the homage,  
whiche is due vnto him, that  
ought to be done with moze de-  
liberation. For looke what one  
speaketh at the poynt of death,  
the same goeth deeper to the  
harte of such as heare it: partly  
because it cannot be thought  
that a man on his death bedde,  
beyng in greatest trouble, will  
 vse ipocrisie, or dissemble: part-

ly,



is, for that, when the soule be-  
 ginneth to be discharged of the  
 body, it oft times sheweth some  
 token of the freedome and ioy,  
 with the whiche it shall (euen  
 now forthwith) be perfectly en-  
 dowed. Ensample: the deare  
 worthy Patriarkes in the olde  
 testament, befoze they depar-  
 ting out of this life, sente and  
 called for their childzen & other  
 folkes, instructyng and exhoz-  
 ting them, to submitte them  
 selues vnto the lawe of God, &  
 diligently to walke therein.  
 Howe faithfully did Mathathias  
 at his death, speake to his no-  
 ble sonnes, comfortinge them  
 out of Gods woorde against al  
 their enemies?

1. Mach. 2.

¶ Exhoz-

**E**xhortacion vnto  
Pacience.

¶ The. 37. Chapter.

**F**inally, we cannot doe better, than with Gods healpe beyng pacient in all aduersitie, and stedfaste in al temptations, most gently and meekely to geue ouer our willes into Gods will of God. I spake not of suche a pacience and valeauntnesse, as vtterly to feele nomore terrour of death. For that is a very blockishe vnsensiblenesse of wilde madde barbarous people: but all suche feeblenesse as is felte, muste a Chyristen man ouercome, and with faythfull confidence vpon the grace of  
God,

God, cheerefully steppe forth  
befoze the eyes of death.

In the passion and deathe of  
Christe wee haue a perfect ex-  
ample, not onely of paciencie,  
but also of euery other thinge,  
that hitherto is witten concer-  
nyng preparation vnto death.

1. Cor. i.  
Coloss. i.

For he is geuen vnto vs of  
God, not only to be our redem-  
ption, but also to be vnto vs  
wisedome, whereby wee muste  
learne all that is necessary for  
our health.

The seuen wordes, that the  
Lorde spake vpon the Crosse,  
are specially to be pondered,  
weyed and considered.

The firste: Father, forgeue  
them, for they wote not what  
they

they doe.

The second: woman, loe there  
is thy sonne.

The thirde: this daye shalt  
thou be with me in Paradise.

The fourth: my god, my god,  
why hast thou forsaken me?

The fift: I am a thirst.

The sixt: It is finished.

The seuēth: Father, into thy  
handes I commende my spyte.

Thowse the knowledge of  
Jesus Chyriste, did all holy fa-  
thers and seruantes of God,  
in the olde & newe Testament,  
geue ouer them selues willing-  
ly vnto death, the waye of all  
fleash. Holy Simeon saith: Lord  
nowe lettest thou thy seruant  
departe in peace, accordinge to  
the

Ensamples  
of sainctes.

Luke. 2.



thy worde. For mine eyes haue  
seene thy saluation, which thou  
hast prepared before the face  
of all people &c.

A lesson  
to learne  
to die.

Deepr than that euery  
faithfull Christian, dothe no  
lesse see Christ with the eyes of  
his harte: he ought, with prayse  
and thanks to saie: forasmuch  
as I am assured, and doe con-  
stantly belecue, that I am re-  
deemed & deliuered by Iesus  
Christe, and not destroyed, but  
onely chaunged thowowe the  
death of the body: I am righte  
willing & well contente to de-  
parte hence and to dye, whan so  
euer now it shall please the lord  
my God.

The murderer, vpon the  
Cross,

Crosse, did willingly suffer the death that he had deserued: and so he obteyned the euerlastyng triumphe of a Martyr.

Holy Steuen was content to suffer the feare crueltie of the enemies: for in his laste trouble he kneeled downe, & cried with a loude voice: *Lozde Iesu, resceauue my spyrte, Lozde lay not this sinne to their charge.* Actes. 7.

Paule, the chosen vessel of god, *Philip. 1.* speaketh thus very comfortably: *My desire is to bee loosed, to departe hence out of misery, and to be with Chyiste, which thinge is best of all: for Chyiste is to me life, and death is to me aduantage.*

These, and such noble ensamples

ples of other holy Martyrs,  
 should (by reason) prouoke vs  
 feeble sluggish Christians, to  
 bee the more hardy and stout,  
 & to thinke thus: well goe to.  
 Thou haste as yet, suffered no  
 great thyng for y<sup>e</sup> lord Chyistes  
 sake: therefore now, euen as a  
 Lambe, geue ouer thy selfe  
 cherefully vnto deathe for his  
 names sake.

Prayer re-  
 quireth  
 patience.

Math. 6.

Thou haste dayly made thy  
 praier, as Chyiste hath taught  
 thee, that God wil take thee out  
 of this wicked worlde into his  
 kingdome, and that his will be  
 done. Now if he will gracious-  
 ly conuey thee into his king-  
 dome, thou oughtest from the  
 botome of thy harte to reioyce,  
 and

and, as his owne childe, willingly to obey them.

Forasmuche as the famous heathen man Socrates, beyng before the seate of iudgemente, where the mater touched his body and life, desired no aduocate, neither submitted him selfe to the Iudges, but valeauntly disputed before them, and pronounced that there is no euill in death: It shoulde sounde very euill, If wee (whiche out of the infallible woorde of God are instructed concerninge a better life) shoulde forsake this life of misery, with lesse pacience, and with more vnquietnesse of minde, then did the  
Heathen man.

¶

¶



# The originall & fruite of Pacience.

¶ The. 38. Chapter.

**T**O the intent that the feble-  
nesse of our nature (whiche  
quaketh at death, as at a thyng  
terrible) may shewe Ch�istian  
pacience, wee must cleaue vnto  
Iesus Ch�iste with true faith,  
which shall warme our hartes,  
to haue a loue and desire after  
the heauenly glozy and euerla-  
sting saluation: Yea rather to  
lose an hundred bodies (if it  
were possible) then to bee desti-  
tute of the holy Gospell, where-  
by wee are assured of deliue-  
rance from sinne, Deuill, and  
Hell, by meanes of the bloud-  
shedding

of Death.

172

Sheddyng of Iesus Christe.

Impacient folkes, grudge as  
gaynst God, pourynge out all  
vnthankfulnesse, for that they  
were not created immortal, and  
so imagen they in them selues a  
terrible cruell God: Pea all Gene. 15. b.  
maner of vices growe out of Rom. 4.  
impaciency. Abraham who o- Galath. 3. a  
therwise is set forth for an ex- Gene. 12. c.  
sample of faith and righteous- 29. a. &  
nesse, fearyng death to soze, sin- 26. a. b.  
ned greuouly, denyng Sara to  
be his wife.

In these later daies (the more  
pitie, God bee mercifull vnto  
vs) it is become a common  
thing, for feare of death, to ca-  
ry the true beleefe, only in hart  
secrete: outwardly to denie the

Note this  
wel. What  
Christen  
harte can  
read this

A iij

holg

without  
feares.

180

The. 1. booke

holy Gospell and with mouth,  
behauour and gesture, to serue  
Antichrist.

**T**hat a man, while he is  
yet in health, ought to pre-  
pare him selfe afore  
hande.

¶ The. 39. Chapter.

**T**his preparation ought no  
man to linger or differ till  
another time (though he be ne-  
uer so whole and sounde) but e-  
uery one forthwith and dayly,  
to beginne to make him selfe for  
death, to the intente that at all  
houres he may be found ready.  
Like as a stoute and valiaunt  
Souldier, whan he must be by  
and

of Death.

187

and fight with the enemies, ou-  
erleapeth not him selfe, but  
keepeth his standyng, and hath  
his weapons and harnesse al-  
ready vpon him: so muche moze  
ought wee Christians, at all  
times to waite vpon our hea-  
uenly captaine, whan he blow-  
eth the trompe, that wee may be  
ready to passe forth with him.

Luke. 12.

Let your lornes be girded a-  
bout, and your lightes bren-  
nyng, and pee your selues like  
vnto mee, that wayte for theyr  
maister, whan he will retorne  
from the weddyng: that as sone  
as he cometh and knocketh,  
they may open vnto him imme-  
diatly. Happy are those ser-  
uautes, whom the lord, whan  
he

¶ iij

be



he cometh, shall finde wakinge.

With this similitude doeth  
Christ exhorte euery man, that  
at all times wee prepare oure  
selues againste his commynge,  
whan he knocketh thorow sick-  
nesse and other daungers, whan  
he calleth vs out of this life, &  
whan he shall come againe out  
of his heauēly palace, to iudge  
the liuyng and the dead. The  
right preparatiō is true faith,  
feruent loue and charitie, the  
cleare shine of all vertues, and  
specially, a gētle willeng minde  
to open vnto the Lorde, to let  
him in, and with him to passe  
foorth into his royal and ma-  
trimoniall palace of the euer-  
lastyng ioyfull kingdome.

The

The preacher saith: remem- Eccle. 12.  
ber thy maker in thy youth, or  
euer þ̄ daies of aduersitie come,  
and afoze the peeres drawe nie,  
whē thou shalt saie: I am wea-  
ry of my life. Againe we reade:  
examine and correte thy selfe, Sirac. 18.  
afoze the iudgemente come: so  
shalt thou finde grace in þ̄ sight  
of God. Humble thy selfe afoze  
thou be sicke, & declare in sea-  
son that thou wilt cease from  
līue. Be not hindzed to praye  
in due time, and differre not thy  
amendement untill death. No  
man knoweth the time, place or  
maner, howe he shall ende this  
life. Many one hopeth yet lōge  
to liue, and thinketh: I am yet  
yonge, I will folowe the world.

A v

Whan

When I am olde, or haue a  
 wife and keepe house, then will  
 I beginne to frame my selfe.  
 But o thou foole, who hath  
 promised thee, that thou shalt  
 be an olde man, yea that thou  
 shalt liue to morowe? As no-  
 thinge is moze vncertaine then  
 the houre of death, whiche the  
 Lorde hath not opened to his  
 beste freendes. Therefore eue-  
 ry daie thinke thou none other  
 warninge. in thy minde, but that thy glasse  
 is runne out: let euery daye be  
 vnto thee þy last daie, saying thou  
 wotest not whether thou shalt  
 liue till to morowe. Learne to  
 beware by the example of other  
 men, vpon whom stretch legges  
 came sodenly, and slewe them,  
 euen

of Death.

185

even whan they thought no-  
thyng lesse then to die.

Pea of deathe ought wee to  
thinke, as of that, which is pres-  
ente: for wee haue death by the  
foote, and carie him about with  
vs in our whole body.

Like as one in a shippe, whe-  
ther he sitte, stande, awake or  
sleepe, is euer still bozne & ca-  
ried forwarde, althoughe he  
marke it not greatly, neither  
feele it: so our life in a cōtinuall  
motion, dothe euerp twinklyng  
of an eye, steale forth, and pri-  
uely creepe to the ende, though  
wee marke not howe the time  
passeth. Dauid sayeth our time Psal. 90.  
goeth forth swiftly, as though  
we did flie. As if he would say:  
there



Sirac. 14. there can nothing runne or flie  
away moze swiftly. And Sirac  
saith: remember that death ta-  
rieth not.

1. Cor. 15. Paule saith: I die dayly. For  
euen in the middest of life are  
we in death: yea death, dayly as  
soone as wee are bozne, taketh  
away somewhat of our life. Af-  
ter this meanynge writeth Au-  
gustine: The time of his life, is  
nothings els, but a runninge  
vnto death.

Whoeuer death is dayly set  
before our eyes: wee heare the  
sighing and lamentable voices  
of them that die: wee see the  
coarces caried to the burial: we  
goe by the graues of the dead:  
we be still talkyng of those that  
are

are dead and buried.

If the ensample of others, touche vs but a litle, then lette vs consider our selves. Where is there one of vs, that hath not sometime benne in daunger of life, either thozow tempest, sicknesse, pestilence, murther, warre or other misfortune? Therfore sleepeing death waiteth for vs on euery side: wee doe wisely, whā we also on euery side wayte for him, that he take vs not vnprepared, or catche vs sodenly.

Though a man perfectly know (as no man doth in deede) that it should belonge afoze he died: yet were it exceeding daungerous to differ the preparation thithan. And moze profitably could

coult not one handle the matter, then by tyme & in due season to directe him selfe vnto that place, where he desireth euerslastingly to remaine. For vncertaine he is, (whan h<sup>e</sup> last houre commeth,) whether he shal conuerter him selfe to God, & whether he shall haue his right minde or not.

Though he be not robbed of his right minde: yet in deadly sicknesse he hath so much to doe with the trouble, that it is harde than for him to learne, that he hath not comprehended and learned afore. The vnspeakeable paine of the body, the horrible sight of thine owne sinnes, & terrible feare of gods

indges

iudgement and the cruell temptation of the Deuill, come altogether vpon one heape in the perturbaunce & combzaunce of death, and hinder exceeding muche in euery thinge, that one ought to thinke, speake or doe. If thou nowe haste lightly regarded all warnynge, & so diest in thy sinnes, thou shalt not be able after death to amende any more. All repentance and sorrowing from that time forth, shall be in vaine. When the vngodly dieth, his hope is gone. Forasmuche then as it is so, that in death wee muste abide the sorest and moste dangerous conflict and battaile: euery reasonable man may well perceiue  
that



that wee ought by time and in  
season (yea all our life time) to  
prepare afoze hande agaynste  
the saide battaile.

**¶** That the foresayd things  
ought by time and in due  
season to be taken  
in hande.

¶ The. 40. Chapter.

The fruite  
of making  
thy testa-  
mente in  
time of  
health.

**T**hy laste will and testam-  
ent, beyng made whyle  
thy body is whole & sound,  
causeth not thee to die the soor-  
ner (as our feeble vnderstand-  
yng imagineth) but is an oc-  
casion that thou diest the more  
quietly, & that thou then goest  
not firste aboute suche thornes,  
whan

whan thou liest vpon thy death  
bedde. Well donne is it, whan  
one that dieth, doeth restore e-  
uill gotten goodes. But vnto  
God it is an hundred tymes  
more acceptable, if thou restore  
it thy self, while thou art whole  
and sounde in body. It is well  
donne, to bestowe one porcion  
of goods for the reliefe of the  
poore. But yet is it a much  
more acceptable offering vnto  
God, whan one him selfe in his  
life time geueth vnto the poore.  
for that, which thou vpon thy  
death bedde appointest for them,  
is not alway distributed: and  
though it be, yet is it nomore  
thine. Some doe euen as the  
wife, that would geue none of

D

her

her potage to any body, till her  
pot was ouerthrowne: then cal  
led shee the pooze vnto it.

It is well done, in the ende  
to forgeue all men and to praise  
vnto God, that he also will for  
geue all thine enemies: but  
much moze commendable is it  
to forgeue the afoze, while thou  
haste thy health: and not doe it  
for feare of death, but for the  
very loue of Chziste. As for o  
ther waighty maters, where  
with thou arte wrapped, cōcer  
ning wife, childzē, neighbours,  
Debtes, freendes or enemies:  
those likewise oughtest not thou  
to differre, till the laste daye:  
wherein thou haste inough to  
doe with the world, which thou  
arte

art lothe to forsake: with death,  
whome naturally thou hatest:  
with the Deuill, who practiseth  
al his crafty falshood and sub-  
tiltie: with the feare of Hell, the  
terroure whereof is horrible.

By meanes of such thinges, an  
vnpzepered man doeth oft for-  
gette the grace of God, and the  
soules health. For if thou, ha-  
uinge alway a lounge freende  
in estimacion, doest contrary-  
wise litle regard a pooze neigh-  
bour: It were no wonder, if  
thou shouldest forgette the same  
neighbour in the meane season,  
whan thy deare freende is de-  
parted. Euen so whan one now  
hath alway caste what may doe  
the body good (how so euer it

D 3 goeth



goeth with the soule) no mer-  
uaile, that the soules health is  
neglected, whā the body faileth.

After this meanyng, doeth  
holy Augustine earnestly threa-  
ten, saynge: with this penaltie  
is a sinner punished, that whan  
he dieth, he forgetteth him self,  
who in his life time thought  
not vpon God. Therefore while  
a man is in his floures of  
health, he ought in such sorte to  
learne the comfortable sayings  
of the Gospel, that in his trou-  
ble, they may of them selues fall  
into his minde: or if other men  
aduerrise him of them, he maie  
be the better aquaynted with  
them, & haue thē on his fingers  
endes, as them that he hathe  
knowne.

knowne, exercised, & vsed befoze.

Moreover, faith, wherby we ouercome death and hell, hath her beginnyng, increace and strength, and is direct, not only aboue, but also agaynst all the natural reason of man, that the infinite eternall God, shoulde freely of a very gracious fauour thowwe his deare sonne take our parte that are moste greuous sinners. Therfoze by times & in due season, thowwe the preachynge of the woorde, thowwe the prayer and sacrament, should fayth in vs be planted, increased, practised & made perfecte.

In the meane time as longe as wee liue, ought wee to pray

And in

and

and beseech God, of a gracious  
 houre and blessed ende. And  
 whan the ende draweth nie, to  
 put God in remembrance of the  
 same prayer as well, as of his  
 commaundement and promise:  
 in that he hath not onely char-  
 ged vs to praye, but promised  
 also that he will graciously  
 heare vs.

Oh, moste  
 gracious  
 God geue  
 vs grace to  
 doe this  
 and with  
 unfayned  
 heartes to  
 put it in  
 practise.

Dayly ought we to haue re-  
 morse of conscience, where as we  
 haue failed, to repent & be soze,  
 to craue of God forgivenesse, &  
 to take vpon vs immediatly, to  
 amende all such thinges as are  
 amisse. For in the sight of god,  
 it is a thousande times more  
 acceptable, to cease from euill  
 by time in due season, afore  
 trouble

trouble come, then that presente  
daunger and feare should force  
vs to amendment. He that is  
fallen into a deepe foggy well,  
and sticketh faste in it, will he  
not straight way call vnto eue-  
ry man, to healpe him out, one  
way or other? will he not make  
a soze moane, how so euer men  
haste to deliuer him? Out of  
doubt, he that goeth aboue with  
sinne & vice, hangeth by a bare  
weake threade (so to say) aboue  
the pit of hell: yea he is now in  
hell already, forasmuche as he  
turneth not from sinne to the  
grace of God.

Then muste it needes bee an  
horrible, deuellishe & obstinate  
blindnesse, whan one sticketh

D iij

faste



faſte in ſuche a ſtate of life, as  
is altogether curſed, and yet  
will appoint a daye, a greate  
while hence for to come, & ther-  
in thinke to begin to geue the  
Devil his leaue: when he know-  
eth not him ſelfe, whether he  
ſhall live till that daie, & whe-  
ther he ſhall then haue a minde  
to conuerſe. For to haue a will  
vnto true repentance, is a free  
giſte of God, whiche ought of  
him dayly to bee deſired: that  
the common Proverbe bee not  
verified in vs: vicious life, vne-  
happy death: he that will lye  
well and ſofte, muſte make hym  
bed thereafter. Yet for al this,  
it is not my minde to ſhut vp  
the grace of God into a narrow  
ſtrayte,

strayte, or to bid any man dis-  
payze. Whan an euill dispo-  
sed man, that feareth not God,  
lieth vpon his death bedde, be-  
yng afrayed of Hell and dam-  
nation, he may happen to desier  
of God longer life, for this in-  
tent, that he may afterwarde a-  
mende, become a better man, &  
more directed to dye. But let  
not such vayne thoughts trou-  
ble thee. For though thou shoul-  
dest liue yet an hundreth yeeres  
longer, thou mightest, thowowe  
thine owne perfectnesse, deserue  
nothyng towardes God: But  
bee thou of this assured with-  
out al doubte, that there can no  
true repentaunt come to late.

Turne thee yet, even this pre-

D. v. sent

sent daye, vnto God: be hartely  
and vnfaynedly sorre for thy  
sinnes: be of a good minde and  
whole purpose, that if God  
helpe thee vp againe, thou wilt  
amende all thinges. Neuer-  
thelesse cōferte thy selfe by that  
onely meane, whiche God hath  
prescrybed: namely the Lord  
Iesus. So shalte thou  
be sure, with the mur-  
therer vpon the  
crosse, to haue  
gracious fa-  
uour for  
euer.

\*\*

The

# The Seconde Booke of Death.

**H**ow the Sicke ought  
to be spoken vnto, if neede  
shall require.

¶ The. i. Chapter.

**H**itherto haue wee de-  
clared, howe one ought  
to vse him selfe in the  
daungers of body & life. Now  
foloweth, how wee shoulde be-  
haue our selves towardes them  
that be in like case. Hereof hath  
Dauid songe these woozdes in  
the. 40. Psalme: blessed is he  
that considereth or thinketh v-  
pon the poore, for in the time of  
trouble,



trouble the Lorde shall deliuer him. The Lorde shall p̄serue him and saue his life : he shall make him p̄sper vpon earth, and shall not deliuer him into the will of his enemies. When he him self lieth sicke vpon his bedde, the Lorde shall refreshe him. P̄ea thou Lorde makest his bedde in all his sicknesse. Item, he that is iudge of vs all, shall at the latter daie p̄nounce this sentence : come pee blessed of my father, possesse the kingdome, that hath benne p̄pared for you, from the beginninge of the world. For I was sicke, & pee visited me. What a wicked vnbeleefe is this, that wee are moze afraide. at a little aduer-

aduerſitie and vncertaine danger, then encouraged by ſuche a godly, ſure & faithfull promiſſe?

Therefore among the greateſt workes of mercy, this is reckened to viſite the ſicke, to haue cōpaſſion on them, to geue them good counſayle, & to comforte them. Which thyng muſt be done with reaſon and diſcretion, to the intente that neither to little, nor to muche, be medled withall. To little were it, to cauſe the ſicke ſtill to beleeeue, that he ſhall ſhortly come vp againe and recouer. For ſuche ſonde hope haue men already of theyꝝ owne nature, and thereby ſometyme they ouer ſee them ſelues.

Againe,

Isay. 42.

Math. 12.

Againe, it were to muche, to deale roughly with one, that is weake of fayth, and sodenly to feare him with death: that were euen as much, as to breake the brused rede, & bitterly to quēche the smokyng flaxe, contrary to þe ensample of Christ our lord.

A whole instruction ought to be geuē vnto suche sicke persons, as haue neede thereof, to make them strōge and wilkinge vnto the crosse and death. And so shoulde they also be put in minde, what death is, whence it came and wherefore, what it doeth thorow the grace of God for Christs sake: by whose spyrte and power the most horrible death of all is ouercome.

Perceiue

Hereof is spoken sufficiently in  
the Chapters going before.

Out of the which foundation,  
it may thus be spoken vnto the  
sicke: thou haste the almighty  
God thy deare father, and Je-  
sus Christe thine intercessour  
and sauour, who hath taken at  
thy cause in hand: let him alone  
withall, he will not suffer thee  
to perish, but geue thee his ho-  
ly spyrte, whiche shall conducte  
thee, into eternall iape and sal-  
uation. Only direct thou thy  
selfe euen nowe, at this present,  
and prepare thee to depart, ge-  
ueng all tēporall thinges there  
leauē, haupnge a right vnder-  
standynge of the holy Gospell,  
and exercysinge the true belects  
thereof



thereof by feruent prayer, charitable loue and patience.

Turne thee for Gods sake, from all creatures, to the creator and maker, turne thee from wife and childe, turne thee from temporall goodes and honour, considering that none of them can healepe thee, neither from sinne, nor from death. All that thou leauest behinde thee, the Lord, according to his almighty prouidence, shal well and fatherly take care for them. He that hath created thy wife and childzen, shal also prouide them a liuyng, as he hath sente vnto thee all thinges necessary, euen vnto this houre. Afterwarde ought not y<sup>e</sup> minde of the sicke  
to

to be disturbed or pointed he-  
 ther and thether, by and downe  
 (as, the more pitie, they vse to  
 doo in the Papistry) but onely  
 vnto God the Father thowoe  
 Iesus Chyiste, accordeinge to  
 the contentes of the whole Gos-  
 spel, after this meanyng: **Doest** The spiri-  
 thou beleue and confesse from tuall com-  
 the grounde of thy heart, that forter.  
 there is but one onely God,  
 who hath geuen thee body and  
 soule, meate & drinke, lodgyng  
 and clothinge, with al other ne-  
 cessaries, and graciously helped  
 thee out of many greuous mis-  
 chaunces and miseries: **Then** The sicke.  
 lette the sicke say: yea, that I  
 knowledg and confesse.

**Doest** thou also confesse, that The com-  
 thou forter.

thou oughtest aboue al things,  
to haue feared and worshipped  
this thy geatious maker and  
father, and to haue loued him  
with all thy heart, with all thy  
soule, with al thy strength, and,  
for his sake, the neighbour also  
as thy selfe? Hath not God de-  
serued that at thy hande? Then

The sicke. let him saie: O Lorde God, I  
should in deede haue done so.

The com-  
forter.

Knowledg thou likewise,  
that thou oft and many a time,  
hast wittingly and willingly,  
of very vngaciousnesse, done  
agaynst God & thy neighbour:  
by meanes whereof, thou hast  
iustly deserued the euerlastyng  
wrath, plague and indignation  
of God in body & soule? Then

let

let him saie: Oh sir, it is all to The sicke.  
true, I yeelde my selfe guiltie,  
and confesse it befoze God.

Well, greater and moze horri- The com-  
ble sinnes then these, couldst forter.

not thou doc, if thou wouldest  
still not regarde the wrath and  
rigorous iudgemente of God,  
as thou haste done heretofore.

I How arte thou minded? Doest  
thou desire and praye from the  
grounde of thy heart, that God  
will preserve thee from suche  
tender regardynge of thyne  
owne sinnes, and of his iuste  
wrath and iudgement? Desirest  
thou also, with thy whole hart,  
that God will not deale with  
thee after his diuine iudgemēt  
and iustice, but accordinge to



his fatherly mercy, and that he will remitte and forgeue the sinnes & trespasses? Then let

The sicke. him say: Yea that is my desire, from the botome of my heart.

The com-  
forter.

God from Heauen did sende vnto thee his deare and onely begotten sonne, who tooke vpon him the nature of man, and in his death vpon the crosse he bare, not only our trespasse, but the payne also and punishment due for the same, makinge full payment and satisfactiō for vs. Iohn the Baptist with his finger pointeth vnto Christe, and sayeth: lo, this is Gods lambe, that taketh awaye the sinne of the worlde. And Iohn the Euangelist sayth: The bloud of

1. Iohn. 1.

Jesus

of Death.

211

Jesus Chyiste clemseth vs frō  
all sinne.

Doest thou now cōfesse, that  
Jesus Chyist the sonne of God  
died and rose againe for thee  
also? And wylte thou as one  
parcell of the world, one broken  
reedde, one peece of smokyng  
flaxe, and one losse sheepe, caste  
all thy synnes vpon him: embra-  
cynge this comforte of the Go-  
spell in thy heart, and compre-  
hendynge it with a stronge sted-  
fast beleefe? Then let him say:

O Lorde Jesu, my heartes de-  
sire is, of thee to be healed, com-  
forted & refreshed. And thanks  
be vnto God for euermore, that  
I maye haue him my mediator  
and redeemer, I will wholly cō-

The sicke.

P iij

mitte

mitte & yelde my selfe vnto him.

The com-  
forter.

Then vpon this, the Lorde  
Iesus Chyriste by his godly  
woordes & Gospell, sendeth thee  
this message: Thy sinnes are  
forgeuen thee, and in his sighte  
all are taken away: not only the  
sinne, but the paine also due for  
the same: namely euerlastynge  
death, hell and damnation. So  
that thou shalte be receaued a-  
gaine as a deare acceptable  
childe, and heyre of eternal life.

Beleeuest thou this comforta-  
ble promise of Iesu Chyriste?

The sicke.

Then let him say: yea, but O  
mercifull God, strength thou

The com-  
forter.

my weake beleefe. The summe  
of all this, is conteyned in the  
articles of y<sup>e</sup> Chyistian beleefe,  
whiche

whiche with the afoze sayde interpretation, may be rehearsed vnto the sicke.

And to the intente that thy hearte may be sette at reste, and thou assured in thy faith, therfore hath Christe instituted his holy Supper and Sacrament of his body and bloude: wherewith he doeth signifie, witnesse & put to his seale, that euen thou also art one of those many, for whome he gaue his body, and shedde his blood. Now when sicke, death, hell, deuill & Gods wrath tempteth and turmoileth thy conscience, thou must with the same Sacramente, as with the woorde of God, comforte thy conscience: that Christ Ies

P iii

sus



fus with his body and life, is  
thy suerty: and that his soule &  
bloud, and all that he is, stan-  
deth for thee and on thy side, a-  
gainst all bodely and ghostly e-  
nemies.

Moreouer, thou muste bidde  
the sicke call vpon God for  
faith, patience, and other spi-  
rituall giftes.

Sometime recite befoze him  
the Lordes prayer, with a short  
exposition, that he maye direct  
his prayer the better.

Exhorte also all such as stāde  
about the sicke, to praye for  
him, considering that our lord  
hath made a riche and faithfull  
promisse: Where twoo or thre  
are assembled in his name, he  
him

of Death.

215

him selfe will be in the middes  
amonge them, and graunt them  
their desire.

And for asmuch as al instru-  
ctions muste bee taken of the  
woorde of God, therfore befoze  
the sicke these parcels follow-  
yng may bee readde.

The. 6. Psalme which begin-  
neth: Lorde rebuke mee not in  
thine anger. &c.

The. 22. Psalme: My God, my  
God, &c.

The. 25. Psalme: Unto thee O  
Lorde, &c.

The. 27. Psalme: The Lorde  
is my lighte. &c.

The. 42. Like as the harte  
longeth. &c.

The. 51. Haue mercy vpon  
me

P v

mee &c.

The. 91. who so dwelleth. &c.

The. 116. I am well pleased &c.

The. 139. O Lorde thou searchest me. &c.

The. 143. Heare my prayer, O Lorde. &c.

The praier of king Ezechias. Esay. 38.

The Psalme of Simeon: Nunc dimittis. Luke. 2.

The. 11. chapter of Iohn: Of Lazarus.

The. 14. and. 17. of S. Iohns Gospel.

The passion of Christe, and specially concerning the one of the two murderers.

The. 8. chap. to y<sup>e</sup> Romaines.

The

The. 1. Corinthis. 15. All which places serue to make the prayer feruent, and to strengthen true beleefe.

Furthermore, & sickz ought to be tolde of & frutes of faith, because of prouokynge thankfulnessse for the vnspeakeable grace of God: with exhortation to forgeue his enemies, to doe euery man good accordynge to his power, and in euery pointe to amende his owne life & conuersation: but specially with a patiente, gentle, quiete and good willing minde, to waite for deliuerance.

Namely, thou mayste saie thus: Take vp thy crosse vpon thy necke patiently and folowe Christ,



Chyſte, thy Lorde. Remember and beholde Chyſte, hanginge in greate Martyrdome vpon the croſſe. He ſuffered patiently, vntill his fathers will was fulfilled in him. Euen ſo thou alſo, holde ſtill vnto the Lorde thy God, that he maye perfourme his will in thee: if it be his good pleaſure, nowe to take the ſtynkinge tranſitorie fleaſhe from thee, to purifie it, and to make an eternall glorified body of it, thou haſte great cauſe to reioyce.

At the  
pointe of  
death.

Whan the ſicke is drawyng away, and ſpeechleſſe, hauyng yet vnderſtandyng, thou maiſte ſpeake vnto him theſe wordes: fight valiauntly as a woorthy Chyiſtian,

**C**hristian, and dispayze not: be  
 not afrayed of the rigorous  
 iudgement of God: holde thee  
 faste to the cōfōrtable promise  
 of **C**hriste, there as he sayth: **I**  
 am the resurrectiō and the life.  
**H**e that beleueth on mee, shall  
 liue though he were dead: and  
 who so liueth and beleueth on  
 me, shall neuer dye. **I**n him is  
 thy beleefe, therefore, shalt thou  
 liue with him foz euer. **C**hriste  
 thy sauour shall neuer fozsake  
 thee. **T**here can no man plucke **Iohn. 10.**  
 thee out of his hande. **H**eaue  
 an earth shall passe, but **G**ods  
 woorde endureth foz euer. **Luke. 21.**  
**H**aue thou therefore no doubt,  
 thou shalt, after this battayle,  
 receaue the crowne of euerla-  
 styng

Bring lyfe.

Aske now the man, whether he vnderstande and beleue: desire a token of him, and crie vnto him saye and softly: good brother, vpon thy soules health, departe not, shrinke not away from Iesus Christe, committe thy soule vnto thy faithfull god & louyng father. Speake from thy heart roote with Christ thy brother vpon the Crosse: Father, into thy handes, into thy protection and defence, I committe my spyte.

Whan his vnderstanding is passe, committe him vnto God. Make thy praier alone, or with others, that God will take this sicke man into eternall life, and  
grauing

graunt hym a ioyfull resurrea-  
 tion at the laste daie, onely for  
 the lozde Iesus Chyistes sake.  
 Amen.

**C** Of the buriall, and what  
 is to be donne towards  
 those, that are depar-  
 ted hence.

¶ The. 2. Chapter.

**T**he soule of the dead, as  
 soone as it is departed  
 from hence, commeth into  
 a state there as prayers (if one  
 woulde make them for him af-  
 terwarde) haue no place, and  
 are eyther vnproufitable oz els  
 baine: yea, offensiue also and  
 hinderance, to our Christians  
beleefe.



beleefe.

The body of him, that is departed, ought reuerently & soberly to bee conducted vnto the earth and buried. For that is the laste seruice, that wee can doe for suche as are departed, and thereby maye wee declare our charitable loue towardes them. In the meane season, whan wee reuerently commit the body (as the wheat corne) vnto the earth, wee testifie our beleefe of the resurrection for to come. The Scripture also commendeth those, that saythfully will haue to doe with burying of the dead after the ensample of Tobias. Of misordynge the bodies of the dead, wytyeth

of Death.

117

wyteth Plato, the heathen philosopher. Lib. 7. De repub.

It is not a bonde, greedy and voluptuous thinge, to spoyle the deade coarſe, and to rage againſte the body as an enemy, whan the enemy that fought in the body, is departed awaie? What differ they frō dogges, whiche bite the ſtoane that is caſte at them, and lette him goe free that caſte it? There is no differēce. Of ſuch points ought wee to be ware, for they brynge hurte vnto victorie. Of gorgeous graues and ſepulchres, it is wrytten in the Poete Euripides: mennes mindes are mad, whan they beſtowe vaine coſte vpon dead bodies. For if wee conſi-

Q

der

der the matter right, wee muste  
needes greatly meruaile, that  
euer a man should fal into such  
a frensie, as to vse pye after  
death.

Touчыng the place of Bu-  
riall, it is to be noted, that by  
suche ordinary meanes, as be  
permitted vs, we are bounde  
to auoyde sickenesse & all hurt.  
Now out of graues there come  
naturally euill saours or va-  
pours, whiche alter & chaunge  
the ayre, & increase the disease  
of the Pestilence, whan the  
churchyarde or place of buriall  
standeth in the middes of Citi-  
ties or townes. Therfore both  
the Jewes heathen and Chris-  
tians, were wont to haue their  
Burials

of Death.

225

Burials without the Cities:  
For what time as Christe raised  
the wedowes sonne from  
deathe, the Euangelist sayeth:  
When he came nie vnto y<sup>e</sup> gate  
of the Citie, beholde, there was  
caried out one dead, who was  
the onely sonne of his mother,  
shee beyng a wedowe, & muche  
people of the Citie with her.

Luke. 5.

Moreouer the sepulchre of our  
Lorde Iesu Christ was with-  
out the Citie. But the Pope &  
his adherentes, with theyr mo-  
ney market, founde here a tres-  
sure bagge, other wise perswas-  
dinge the people: as though to  
lie here or there, did further or  
hinder saluation.

Afterwards, let the dead rest.

A. G.

quietly.



Good cou-  
saile.

quietly, no euill beyng spoken  
of them of malice but good,  
though they were our enemies  
(of malice I say) for otherwise  
muste vice and sinne, as well of  
the dead as of the liuyng, be de-  
clared & rebuked, & others may  
beware. The olde Poete Mim-  
nermus writeth: we al are enclia-  
ned to enuie an excellēt famous  
man, but after death to prayse  
him. Therfore do they not only  
against Christian charitie, but  
also against mans nature, that  
disdaine to geue vnto the dead,  
they pur praise & cōmendation.

Especially whan one, that  
hath shewed vs freendship and  
kindnes, is departed, we ought  
neuer to forgate his benefites.

but

but to declare our thankfulness  
to his kinsfolkes or freendes.

But if we cary the remembrance  
of them to the graue, and burie  
it with the coarſe, thinking no  
more vpon their gentlenesse :

Then are wee like vnto wilde  
beaſtes, that are hote and burn-  
ynge in deſire, but aſſoone as  
the thyng deſired is out of  
ſighte, the loue is quenched.  
Hereof complayneth the Poete  
Euripides : ſeldome are there  
founde farthefull conſtaunte  
freendes after death, though a-  
foze time they were iorned ne-  
uer ſo nere together. The thank-  
fulneſſe, that is ſhewed to him  
that is preſent, paſſeth away &  
vanifſheth, whan one is caried  
out of the houſe.

FINIS.

# The Thirde Booke of Death.

**H**ow they ought to be  
comforted, whose deare  
freendes are dead.

The. i. Chapter.

**N**aturally wee mourne,  
weepe and lament, whā  
our kinsfolkes & frēdes  
departe. Whan Father and  
Mother dieth, the Sonne and  
the daughter remembzeth, how  
many a foote steppē the elders  
wente faithfully and woozthely  
to prouide them their liuynges:  
rea if it had bene possible, they  
woulde haue shewed the childe  
ther?

theyr owne soule, and geueu  
them the heart in theyr body.

Againe, the parentes consi-  
der, howe good obedient childre  
they haue had of theyr sonnes  
or daughters: & what honoure  
and ioyfullnesse more thei might  
haue had of theyr children, if  
they should haue liued longer.

The sisters and brothers re-  
member, that they came of one  
father, beyng bozne vnder one  
motherly heart, brought vp in  
one house, eatinge & drinkeinge  
at one table. If it were els a  
mans companion, he thinketh:  
he was my faythfull deare  
freende, he did no man hurt nor  
harme, but desired to doe euery  
man seruice, & that so honestly,

And till

that



that a man might haue trusted him with his owne soule.

If he were a good ruler, wee thinke: he was to his owne native countrie, trewe and faithfull, and excellently well enclined to the welfare thereof, who hath not then good cause to be sorry for his departenge? This is the cause, that the bloud naturally gathereth together, so that we are sorer for the death of suche one, then of another private man.

Suche heauinesse, pitie and compassion, doeth God allowe. For he hath not created vs to bee stones and blockes, but hath geuen vs fine senses, and made vs an heart of flesh, that  
wee

we might haue feeling, & loue  
our freendes, beyng soze whan  
they suffer trouble and die: Yea  
God hateth vnfrendly and vnz  
mercyfull people: and whose  
heartes are not moued, whan  
theyz frendes are vexed oz take  
away from them. Therfoze the  
holy Patriarke Abraham, la-  
mented and mourned for Sara Gene. 23.  
his wife whan she was dead.

Good Ioseph made great la- Gene. 50  
mentation for Iacob his father.

Paule likewise, wyteith thus: Philip. 2.  
My helper and felow souldiar  
Epaphroditus was deadly sick:  
but God had mercy vpon him,  
and not onely vpon him, but al-  
so vpon me, & I should not haue  
one heauinesse vpon another.

¶ v

But

But as in all thinges, so in this there ought a measure to be kepte, that wee continue not in fleshly vnozdinate heauynesse, but still resiste the sorow, and comforte our selues with this account p folowyn: what doe wee meane thus to mourne and lament? What will wee doe? The Lorde is great, and doeth no man wronge. And the same is an honeste good will, that conformeth it selfe to the will of God.

A notable  
sayinge.

For the good heathen man Seneca, wrote vnto his scholar Lucillus after this maner: a mā ought to bee cōtente with euery thing that God is pleased w<sup>th</sup>, onely because it pleased God.

Now

Now is euery thinge ordzed  
by the prouidence of God, as  
holy Augustine, De ciuitate Dei,  
sayeth: without an orderly di-  
uision and conuenient ioyning  
together of the partes, hath  
not God leaste so muche as the  
bowels of any best, how vile or  
small so euer the same bee, nor  
the fethers of a birde, nor the  
floure of the hearbe, neither the  
leafe of the tree: so that there cā  
nothyng bee founde, that is not  
subiect to the prouidēce of God,  
neither can there any litle birde  
dye, without his deuice, charge  
and commaundement.

Lib. 5. cap.  
11.

If God now haue so dili-  
gēt respect to such smal things,  
howe then coulde the freende  
(whom



(whom thou mournest for) departe away by death, without the prouidence of God? Therefore if wee speake agaynste the Lordes woorkes, and crie agaynste his will, what is that els, but euen as though wee therfore liued vpon earth, that wee as Lordes & rulers, should prescrybe Lawes for the almightie? Whiche thyng to thinke (I wil not say to speak) were yet horrible.

Whan thou geuest forth the childe to a nourse, and she hath kepte it longe inough, thou takest it home againe: the nourse hauinge no reasonable cause to complaine vpon thee, for takeinge againe thine owne. Yet  
much

much lesse cause haue wee to  
grudge agaynst God our cre-  
ditor, whan he by death taketh  
his owne againe. For as for  
father and mother, brother and  
sister, wife and childe, freende &  
louer, yea and all other thinges  
that wee haue, what are they  
els but leante goodes and free  
giftes of God, whiche he hath  
committed vnto vs, and whiche  
wee, as long as he lendeth vs  
them, ought to esteeme as ad-  
uantage.

Whan the Lorde hath lente  
vs a fayre costly table, whether  
should we gladly with thanks  
restoꝛe it him againe, whan he  
requireth it, oꝛ bꝛaule with him  
after this maner? O thou ter-  
rible

rible Lorde, how happeneth it,  
 that thou haste robbed vs of so  
 costly a table: How commeth it,  
 that thou hast taken it from vs  
 againe so sodenly? Upon suche  
 a complainte might not be with  
 good righte, answere: As that  
 nowe my rewarde for lendynge  
 you so costly a table, whiche I  
 bid of loue (vnderferued on your  
 parte) that yee mighte haue co-  
 moditie and pleasure thereof a  
 while? Psea the moze worthy the  
 gifte was that I lente you to  
 vse, the moze thankfull should  
 yee be vnto mee. Psea with  
 rougher woordes mighte God  
 iustly rebuke vs, that be so vn-  
 patiente. When the house fell  
 vpon Iobs x. liuyng children,  
 vij, sonnes

viij. sonnes & iij. daughters, and  
whan his. viij. sheepe were  
brente with fier from heauen,  
and his enemies caried awaie,  
his fīue hundred yoke of oxen,  
and fīue hundred asses, as the  
ether enemies droue awaie thre  
hundred Camels, and slewe  
also his seruauntes, in all this  
misery and hurte, Iob comforteth  
him selfe & thanketh God,  
who had lent him such thinges,  
and taken them away agayne.  
The Lorde (saith he) hath ge-  
uen them, the Lorde hath taken  
them: euen as it hath pleased  
the Lord, so is it come to passe:  
blessed be the name of the lord.  
Let vs therefore also saye with  
Iob: the Lorde gaue vs this fa-  
ther,



ther, that childe, suche a frende:  
the Lorde hath taken him a-  
gaine: blessed be his name.

But whan thou shouldest  
laude and praise God, it hinder-  
reth thee exceedingly, if thou  
feare, that God of a wrath and  
enemitie againste thee, hath ta-  
ken away from thee thy sonne  
or thy wife. &c. Suche an opi-  
nion commeth not of God, but  
is euen a practise of the Deuil.  
And herewith agreeth our fee-  
ble nature: what so euer is soge-  
or saide, wee thinke in trouble,  
that God is angry, & that our  
will is good and profitable and  
not Gods will.

Contrary hereunto, are wee  
instructed by holy Scripture,  
that

of Death.

239

that though wee knowe not perfectly, for what cause God sendeth vs this or that punishment, yet ought wee to be satisfied in this, that God is gracious and fauourable vnto vs, for his beloued sonne our Lorde Iesus Christes sake. Neuerthelesse to the intent that wee may both the better vnderstande, and be the more glad to receaue the good will of God, I wil declare what profite such a death bringeth to him, that departeth, and to those that remaine.

\* \*

R

E That

**T**hat vnto suche as die,  
it is profitable to departe  
out of this life.

¶ The. 2. Chapter.

**I**f they that be deade from  
hence, had not suffered trou-  
ble in this worlde whan they  
were aline, it were no mar-  
ueille, to see vs mourne out of  
measure for theyr departynge.  
As for all their ioye & pastime  
vpon earth, they are scarce to be  
accompted dreames, in compa-  
rison of the true ioyes & trea-  
sures aboue. Agayne: who wil  
vndertake to number the ad-  
uersities, that all men, of what  
estate so euer they be, muste be  
possessours of: Wee may well  
say

of Death.

241

say with Iob: man that is borne  
of a woman, liueth but a shorte  
time, and is replenished with  
many miseries. Agaynst the  
whiche there healepeth neither  
golde nor siluer, neither power  
nor nobilitie, neither policy nor  
naturall witte. To daie we are  
whole and sounde, to morowe  
sicke: to day merry, to morowe so-  
ry: to day riche, to morowe pooze  
to day honozed, to morowe de-  
spised: to day aliuie, to morowe  
dead.

Whoeuer vice comonly hath  
so the vpper hande, that none  
can liue vpon earth, but he must  
displease either God or man, or  
els them bothe. Therefore se-  
ing the louinge freende is got-

R q

tem



ten out of the myze, & gone out  
of the sweete, bath that thou  
gettist in: arte thou soze note  
that he is released and vnbur-  
dened of so much misery? Thou  
shouldst rather geue thankes &  
praise vnto God for it: special-  
ly forasmuche as death doeth  
vterly destroye neither bodie  
noz soule, neither honestly nor  
vertue, wherein, he that is now  
departed did here exercise him  
selfe in tyme: For looke what  
good thinge one hath done, it  
shall not be quenched out thro-  
row death: but the prayse and  
commendation thereof, amonge  
all such as are good, doth rather  
increase the more after death.  
The soule departing in true  
faith

of Death.

243

faithfull passeth straighte to the  
ioye of heauen.

The least parcell of the body  
doth not utterly perishe, but the  
whole body shal at the last day,  
be called to immortallitie, where  
our freendes shalbe a thousand  
times better, richer, more pleas-  
saunt and more blessed, then e-  
uer they were vpon earth: whā  
wee all shal come to the agayne,  
see them, knowe them, and haue  
perpetuall company with them  
& all saintes. After this sorte,  
did Adam and Eue trust, that A-  
bel, who was slaine, should bee  
restored againe vnto them, be-  
cause of the seede that was pro-  
mised.

A similitude. If a great Lord  
is as had

had called thee and thy sonne,  
and promised you much wealth  
and good, shouldest thou weep  
whan thy sonne goeth to him, &  
thou thy selfe wilt shortly fol-  
lowe after? No verely, but thou  
wouldest order thy matter so,  
that thou mightest be there out  
of hāde. Why buquietest thou  
thy selfe then so sore, for þe death  
of thy sonne or freende? The  
almighty Lord hath called him  
and thee to his eternall king-  
dome, to place thee & him among  
the princes of Heauen. The  
sonne passeth hence thorow the  
gates of death, he shall rise a-  
gaine to honour. Why wepest  
thou then thy selfe? Why o-  
west not thou thy selfe, joyfully

of Death.

245

to followe him? For thou haste  
not losse him, but onely sente  
him afoze.

If it were possible, that the  
sonne knew of thy vnumeasura-  
ble waylinge and howlyng, and  
could speake vnto thee, without  
all doubt he him selfe woulde  
rebuke it and say: why will yee  
bere your age with vnprofitable,  
yea with vnrasonable  
mourning? Wherefore will ye  
blame God, his ordinaunce and  
prouidence: Will yee enuy mee  
the great honour and loye, that  
I am promoted vnto? Thinke  
yee, it is a thinge to be beway-  
led and lamented, that I am  
broughte out of daunger into  
safegarde, out of misery into  
R iij welfare



welfare and out of the wicked  
worlde into the company of an-  
gels? I wil goe somewhat nea-  
rer vnto you: I pray you, if it  
lay in your strength & power,  
to sende for me into that tem-  
porall life againe, would ye call  
me downe againe into that mi-  
sery of yours? with what great  
faulte haue I deserued suche  
unfaithfulnesse at your handes?  
And if ye should not call me a-  
gayne, why mourne yee then so  
lament? Upon such wordes,  
wee muste needes be ashamed of  
our vnmeasurable sorowe and  
heauinesse. That wee ought  
thus to iudge of faithful Chri-  
sten men that are departed, wee  
may learne by the wordes of  
Christe,

**Chyſte**, who teſſifieth vnto  
**Martha**: **I** am the reſurrection **Iohn. 11.**  
 and the life. **He** that beleueth  
 on mee, ſhall liue although he  
 die. And he that liueth and be-  
 leueth on me, ſhall neuer die.  
 How deare and precious, in the **Pſal. 116.**  
 ſight of the **Lorde**, is the death  
 of his ſaintes? Underſtande  
 that **God** dothe faithfully take  
 them into his protection, & hath  
 reſpect vnto their ſoules, to re-  
 ceauē them into eternall life.

How ſayest thou: **Alas**, if **I**  
 knewe, that my wiſe, childe or  
 freende were ſaued, **I** coulde  
 the better away with his death.  
**As** for a theefe, he neede not to  
 be glad whan he is caried from  
 pryſon to the gallous. **This**

**R** **v**

man

man hath benne all his life a childe of the worlde : he neuer feared God , but died in sinne happly without repentaunce, & peraduenture from the carte of this misery , he is yoked in the charet of eternall fier.

Answer: no man can tell, how he behaued him self at his laste ende : happly he repented, and is pardoned . Wee ought euer to hope the beste , till wee haue sufficient euidences , that the man is losse.

Secondly: though his damnation were opē and manifest, yet ought a faithfull man to re- toyce in the righteousness of God. The rauens muste haue dogges garbage , Patriches must

must besette vpon the bozde be-  
foze Lozdes: a murtherer must  
be layed vpon a wheele. It is  
as meete for Iudas to sitte in  
Hell, as for S. Peter to be in hea-  
uen.

Thirdey thou saiest: if he had  
liued longer, he woulde perad-  
uenture haue amended. Where-  
upon take this answere: he  
might haue happened assoone  
to bene worse. A prudence man  
looketh for no better, but fea-  
reth the worse in this blasphemous  
worlde.

S Iohn Chrysostome testifieth  
plainely, that assoone as God  
taketh awaye a man thozowe  
death, the same man from thence  
foorth, should neuer haue bene  
better.



better.

Merely God is to be praised  
and thanked, when he taketh  
away the vngodly. For y<sup>e</sup> more  
a man heapeth vp sinne vpon  
sinne, the greater punishmente  
muste he suffer afterwarde, for  
Gods righteous iustice sake.  
The vngodly sinneth euer the  
longer the more vpon earth:  
but by death doth God plucke  
him downe from his sinnefull  
life: though not spirituallly and  
inwardely, yet with exterior  
members, the same muste cease  
from sinne. Therefore to  
such as are harde harted  
& disordered, there is  
nothyng better, then  
to die the sooner.

¶ What

of Death.

251

**¶** What profite the death  
of freendes, bringeth to such  
as are lefte behinde  
aliue.

¶ The. 3. Chapter.

**T**hat the death of the vni-  
godly dooth profite other  
men, it is easie to per-  
celue: for therby are the wicked  
vpon earth somewhat minished  
& swypte out, and other poore  
watches fare the better.

But that the deathe of the  
righteous should bring any cō-  
moditie to suche as remayne a-  
liue, it soundeth straunge in  
our eares: therefore shall it be  
declared.

¶ When a man, endowd with  
exce-

excellēt giftes, is made an idol:  
 Almighty God cannot suffer it.  
 For God him selfe will bee he,  
 of whom all good thinges un-  
 doubtedly must be hoped & loo-  
 ked for: and vnto his dishonour  
 it serueth, if the hart cleaue not  
 onely vnto him. And blessed is  
 the man, that setteth his loue,  
 cōforte & hope vpon the Lord.  
 Againe, cursed be the man (as  
 the Prophete sayeth) that vpo  
 man doeth put his truste.

Nowe commeth it lightly to  
 passe, that wee set so muche by  
 riche parentes, by fayre child-  
 dzen, honourable freendes, and  
 men of good properties. There-  
 fore God plucketh them away  
 from vs, to drawe vs away fro

creas

of Death.

253

creatures, and that wee might  
perceauce his feruente loue to-  
wards vs, in that he is gelous  
ouer vs, that he taketh out of  
our sight, what so euer we gaze  
vpon besides him selfe. And al-  
so, to the intent wee might per-  
ceauce, that what so euer is in  
the worlde, it is but temporall,  
and lasteth but the twinklinge  
of an eye: and that onely the fa-  
ther of heauen will, can & maye  
healpe in all troubles.

Moreouer, what a number is  
there of them, that of an inor-  
dinate loue towardes their  
childzen, parentes and freendes  
(to make prouision for them, &  
to hyng them alofte) to parde  
their soules for them, fall into  
great



great vniquictnesse, & fret with  
 in them: selues, beyng vnnmercif  
 ful, couetous, byrbers, vsurers,  
 liers, disceauers. Franciscus Pe  
 trarcha writeth: Thou hast losse  
 thy soune, yea but thou hast lost  
 with him also muche feare, and  
 an infinite matter of carefull  
 sorowes: by reason of y<sup>e</sup> which  
 cares, that thou mightest be de  
 liuered from thym, it behoued  
 either thee or thy soune to die.

Therefore geue God thākes  
 for his grace, whan he dischar  
 geth thee of those thinges that  
 hinder thee in his free seruice:  
 and whan he taketh from thee  
 thy wife, childe, freende or o  
 thers, vpon whom thou haſt  
 hanged to much, and for whose  
 sakes

of Death.

355

sakes thou haste done wronge  
many a time.

That thou mayest vnderstand  
this thinge the better, take for  
ensample mercy towardes the  
pooze. Wee see that they, whose  
children & freendes are depar-  
ted, geue almes richly, whiche,  
while theyr wiues, children and  
freendes were alieue, would not  
haue geuen one peny, for feare  
that their freendes, after theyr  
death should haue had neede, &  
bene destitute of monye them  
selues. Psa riche folkes, which  
(as God somtime appointeth)  
haue no children nor heyres of  
their owne bodie, become fa-  
thers and vpholders of many  
pooze men. Which thinge vnto  
S them,

them, & vnto all Ch�istendome,  
is moze profitable & moze woꝛ-  
thy of commēdation, then tenne  
sonnes of a naughty life, suche  
as commonly there be many: a-  
monge whom scace one of teune  
speedeth well, I meane of those  
that inherite their fathers ri-  
ches and goods: for shamefully  
they waste and consume them,  
to the hurte of themselves and  
of others.

Item, though one know, that  
he ought to loue no mā in suche  
sort, as to displease god for his  
sake: yet many a time is one  
moued, thozow his freendes, to  
doe against his owne consciēce,  
if he will not displease them.  
Therefore graciously doth God  
plucke

plucke awaye those freendes,  
whose presence scruieth vnto  
thy destruction.

Moreouer thou sayest: howe  
should not I mourne, seying I  
am now robbed of suche healpe  
& succour, as I should stil haue  
if he were yet alive. Answer:  
such complayninge cometh not  
of a free loue towardeſ þe dead,  
but of a scrulle and bonde ſto-  
macke, that loketh and hath re-  
spect to it ſelfe, and deſireth to  
woozke his owne proſite with  
an other mans hurte. Now if  
thy ſonne or freende, that might  
haue bene thy comforte in thine  
age, be departed, god may ſende  
thee others in their place: Pea  
there be ſome at hande already.

**S** **u** **thas**



that offer theyr help & counsaile  
to thee & thine, & will not fayle  
thee at thy neede. And though  
it were so, that thou hadst none  
other childe nor frende in their  
steade, but wearst destitute of al  
bodely healpe, yet haste thou a  
gracious God thowowe Iesus  
Christ, with þ spiritual giftes,  
which shal continewe with thee  
for euer.

But some saye (and specially  
great yonkers) my mourning &  
sorrowe is, because my kinned,  
name and stocke, mine armes &  
badge perisheth, nowe that I  
leau no heires of my body be-  
hinde me. O thou great ydiote,  
thou lamentest, that thy name &  
honour perisheth in this trans-  
grosse

of Death.

259

Glozy worlde, and forcest litle,  
how thy name and honour may  
continewe for euermoze in the  
kingdome of heauen.

What is become of the migh-  
ty Kinges and Emperoures,  
whiche fought for the greatest  
honour & magnificēce, that they  
might neuer be forgotten vpon  
earth? The memoziall of them  
is paste longe agoe, they haue  
their rewarde already, as our  
Lord sayeth. Contrariwise: the  
deare worthy saintes, whiche  
despised al glozy of this mortal  
life, haue at this daye greater  
honour, praise & commendatiō,  
then they that trauayled to ob-  
teine the glozy of this worlde.  
Now therefore will God helpe

¶ In the

thee, not to passe vpon temporall honour & pompe: but most of al to care, how thy name may remaine in remembraunce before God, with those, that vnto him haue done faithfull seruice.

**C** Companions that suffer like heauinesse of harte.

**C** The. 4. Chapter.

**I**f any thinge were practised agaynst thy childe or frende, & necessarily muste not come to passe, so that he mighte well haue escaped it, then haddest thou iuste cause to howle & lamente. But now behoued it him, as a mortall man, to eade this lyfe, euen accordeynge to the first ordinance

dinaunce of God. Thou haste  
thousandes & thousands of com-  
panions, whose deare freendes  
departed hence by death. Why  
wylte thou then disquiete thy  
selfe? What time as Abraham  
was commaunded of God to sa-  
crifice his owne onely beloued  
sonne, what minde had he (thin-  
kest thou) whan he now drew  
the sweerde, & thought to slaye  
his sonne: greater sorowe had  
he for his sonne that yet was  
aliue, then thou for thy sonne  
is dead. In what case was the  
holy patriarke Iacobs hart, whā  
tidinges came to him, that his  
deare sonne Ioseph was torne  
of wilde beastes? Where was  
there euer father in greater  
heauy



beautinesse, then euē Dauid, whā  
 by his owne Sonne Absolon  
 (whō he yet exceedingly loued)  
 he was expelled frō his king-  
 dome: Doubtlesse he was in  
 none other case, then as though  
 the harte in his body shonke &  
 melted like waxe. These & such  
 like ensamples, oughtest thou  
 to set befoze thine eyes: wherby  
 thou shalt perceane that thy so-  
 row is to be esteemed but small  
 towards these: & therfoze tho-  
 row the contemplation thereof  
 vndoubtedly it shalbe aswaged.

**T**horow Gods helpe, all  
 heart sorowe is eased.

¶ The. 5. Chapter.

Unhande

**V**ghandsome Phisicians  
are they, that well can see  
the greatnesse of the sick-  
nesse, and bzaule with the paci-  
ent for his excesse, but can not  
shew a remedy, wherby the ble-  
mishe may be healed. Therfore  
nowe that I haue hetherto re-  
proued vnrmeasurable sorowe &  
heauinesse, I will not leaue the  
matter so bare, but declare now  
also a medicine, wherby vnrea-  
sonable mournynge (if it be not  
cleane taken away) may yet be  
eased and minished.

The time of it selfe, maketh  
al cōbzaunce lighter. For there  
be many men & women whiche  
in times paste haue set finger  
in the eye, knocked vpon there  
breaſtes,

breaſtes, pulled the heare out  
of their owne heades, ranne a-  
gainſt the wall, diſfigured their  
whole bodies, & horribly how-  
led for the dead. But now they  
haue their paſtime in all kinde  
of minſtrellie, as though they  
neuer had ayled any thinge.

Notwithſtanding to wayte ſtil  
till heauineſſe forget it ſelfe, is  
a wyuiſhe thinge: and againe, to  
brydle it by times, beſeemeth  
the naturall reaſon and ſober-  
neſſe of a man. What is then  
to be done? It lieth not in thy  
power, without the ſpecial help  
of God, to expell ſorowfull  
mourning. Firſte and princi-  
pally ponder thou the power &  
grace of God. The power: in  
that

that the almighty is able many  
hundred wayes, faithfully to  
ease thee of thy sorowe. The  
grace: in that he is willing and  
ready (for the woorthinesse of  
his sonne) to make thee ioyfull  
again, here and in the world to  
come, so as is most for thy pro-  
fite and welth. Adam & Eue had  
unspeakable sorowe, when  
their obediente and rightuous  
sonne Abel was murthered.

God than did well put them in  
remembraunce of their sinne.

But they, beyng also mindefull  
of the promise of the blessed  
seede, were thereby erected and  
comforted again: howbeit in  
such an excedyng heaviness, it  
was very harde to withstande

despe-



Desperacion, and to ouercome all mischaunce. Therefore let vs consider, that though we Christians bee not altogether called to the pleasures of this time, but stoutly to stroue, & valiantly to fight against them: yet shal not Christe leaue vs comfortlesse, but accordinge to his promise, he shal faithfully be with vs vntill the ende of the world.

**¶** Wee muste furnishe our selues with prayer and patience.

¶ The. 6. Chapter.

**T**O the intent that God may assiste vs with his might & grace, wee muste earnestly pray vnto

unto him that with his holy  
spyte, thow his godly worde,  
he will comforte vs, that wee  
may render thanks unto him,  
whan he hath deliuered our  
freendes frō the dayly battaile  
of the soule, agaynst the fleashe,  
the Deuill and the worlde, and  
from al discommodities of this  
bayle of miserie.

For like as one, that hath fa-  
red well at a dinner, doth thāke  
his hoste, though the hoste let  
him departe agayne, yea the  
geaste reioyseth afterwarde to  
remember it: euen so, forasmuch  
as god for a season, hath lēt vs  
wife, childe, & freendes (whiche  
is more then he ought vs)  
though he suffer the to departe,  
wee

we ought neuerthelesse to geue him most highe thankes.

1. Theff. 4

Specially there is requyred a willynge and stoute minde: whereof holy S. Paule hath wrytten this very comfortably. I woulde not bzethren, that yee should be ignozant concernyng them which are fallen a sleepe, that yee sorow not as other doe which haue no hope. For if we beleue that Iesus died & rose againe, cuē so them also, which sleepe by Iesus, wil God bring againe with him.

By these woordes may wee perceaue, that there bee twoo maner of mourners for y<sup>e</sup> dead. The heathen and unbeleeuers mourne without hope of the  
resur

resurrection: their opinion is,  
that seinge their neare frendes  
are dead, there is no moze of  
them, but that they haue vtterly  
ly losse them for euer. This  
heathnische sorowe, will not S.  
Paule haue of Christians.

The Christians mourne also,  
so, but with a liuyage hope of  
the ioyfull resurrection. For  
like as God the father left not  
Christe the Lorde in death, but  
raysed him vp againe, & placed  
him in eternall life: Euen so  
vs y beleue shall not he leaue  
in death, but bringe vs out, into  
to euerlastyng life. For this  
cause doth the Apostle speake  
of the deade, as of those that  
sleep, whiche reste from all tra-  
uayle



uaile and labour, that they may  
rise againe in better case.

Like as the floures with all  
theyr vertue, smell, and bewty,  
lieth all the winter in y<sup>e</sup> roote,  
sleepyng and restyng, til they be  
awaked with the pleasant time  
of May, whan thei come foorth  
withall their bewtie, smell and  
vertue: Euen so ought not wee  
to thinke, y<sup>e</sup> our freendes which  
be departed, are in any cōbzance  
oz sorow, but their strength and  
vertue, beyng drawen in, liueth  
in god, and with god. They lie  
and rest till the last day, whan  
they shall awake agayne, fayze,  
bewtiful and glorious in soule  
and body. Who will not now  
reioyce at this comfort of Paul  
and

and set aside all unprofitable  
sorow, for this exceeding hope  
sake. Faith, that is confessed  
with the mouth, must not be de-  
stroyed with a contrary deede,  
Now is our beleefe sette thus:  
I beleue forgiveness of sinnes,  
the resurrection of the body,  
and the life everlastyng. Ther-  
fore remaineth there nothyng  
behinde, for the which the soule  
of the faithfull shoulde be tor-  
mented in the world to come, or  
shut out from everlastyng joye.  
In the lawe. 13. q. 2. Vbicunque,  
it is noted: vnseemely heauis-  
nesse for the dead, springeth out  
of dyspayre of the resurrection  
for to come: and rather of faint-  
nesse of minde, then of merrey

¶ Ensamplers of Patience  
in like case.

## ¶ The. 7. Chapter.

**I**n the wise famous Heathen  
coude be numbred, whiche  
toke the death of theire frendes  
and children in good parte, and  
with a stoute stomacke, shoulde  
it not be compted a shame vnto  
vs Christen menne, that de-  
clare lesse constancie in that be-  
halfe?

Pericles, the Captaine of the  
Athenians (wha for his wise-  
dome and vertue, was called  
Olympius, one of heauen) whan  
he had losse his twoe sonnes

Para-

Paralius & Zantippus within the space of foure dayes, was no moze soze nor vnquieted in the same sodayne chance, but that on the daie folowynge, he came clothed in white befoze þe whole multitude, and consulted of the presente warres: so discretely and manfully, that euery man wouyden at him, and honoured him.

Xenophon a disciple of Socrates, whan he vnderstoode that his onely Sonne Grillus had foughten valiauntly, and vpon the same was slaine of the enemies, he saide vnto those that brought him the message: I made my praier vnto the gods, not that they should geue me an

**T** if

impo



immortall Sonne, or that he might be a longe liuer (for I knewe not whether that were profitable for him) but that of my sonne they woulde make a good man, and a louer of his owne native country: whiche prayer (as I perceyue) they haue graunted, and therefore I thanke them. If thou haddest rather heare ensamples of the Romaines, then consider Paulus Emilius (who ouercame the Macedonians and triumphed gloriously ouer them. When he within seven dayes, had lost bothe his Sonnes, he was not therfore broken minded, but as he wente forth to the multitude without both his sonnes (which  
afoze

aforetime alway led him, and  
ftayed him, the one on the right  
hande, the other on the left)  
the people of Rome, hauynge  
pitie on the olde honourable  
man, began to lament & weepe.  
But he, beyng nothyng moued,  
ftode there, and fayde: I be-  
fought the Gods, if our comon  
wealth, for the great prosperi-  
tie thereof, haue any euill will  
among thofe whiche be in hea-  
uen, that I my self, and not the  
whole multitude, might recom-  
pence and beare it. And feynge  
it is fo, I geue God greate  
thanks. M. Fabius Maximus  
also, not without iuft cause, be-  
longeth vnto the number of  
deere woorthye men. Whan he

¶

vpon

Upon a time had to do with the  
office of the maister of workes,  
there came vnto him a message:  
firste, that his house was fallen  
downe, and had al to brused his  
wife a vertuous honourable  
woman: secondly, slayne his mo-  
ther, who in waighty affayres  
had oft geuen him good coun-  
saile, whiche he folowed to the  
greate commoditie of the com-  
mon wealth: Thirdly, it was  
tolde him the same day, that his  
younge sonne, of whome he had  
an expectacion and hope of all  
goodnesse was dead in Vmbria.  
The freendes & louers of this  
Fabius, that stood aboute him,  
whan they hearde this, wepte  
very soze. But he alone being  
vnmoued,

Summoned, went forward stoutly in the businesse that concerned the common wealth.

Here because of shortnesse, I leaue out a multitude of examples, of sundry men, named Galli, Pisones, Scenole, Metelli, Scauri, Marcelli, whome in suche pointes to followe, it is laudable, and woorthye of commendation.

I will yet shewe one ensample of the vertuous womā Cornelia, which was daughter vnto Scipio Afbrianus. When shee vnderstode, that her two sones, Tiberius Gracchus, & C. Gracchus (who beyng Magistrates, had honourably and well behaued them selues) were slayne, and

¶ It is

shew



Shee of her freendes was called miserable, shee sayde: I wil neuer thinke my selfe a miserable woman, forasmuche as I haue brought forth suche men.

This woman now overcame her owne naturall feeblenesse and motherly harte: should not then a man (whiche woꝝde noteth the stronger kinde & moze valeant stomacke) declare himselfe euen as Mounte? That an heathenish vnbeleuyng woman could despise, shoulde that make a faithfull Chyristen man so vnterly faint harted? That shee willingly gaue agayne vnto nature, wilt not thou suffer god to haue it, when he requirerh it of thee? Shee toke vpon her, with

of Death.

279

with an vnbroken minde, the  
death of many childezen: & wilt  
not thou, that forgoest but one  
childe, be comforted againe?

The heathenish woman knewe  
none other, but that after death  
there remaineth nothinge be-  
hinde: yet made not shee an vn-  
measurable howlinge. Thou  
knowest, that after this time,  
there remaineth an euerlas-

tinge life: so muche the  
woyse, then befeemeth it:

a Christen man, to

vnquiet him self

with excess

of heauy-

nesse.

\*\*\*

**T**o

**C** The

# The commoditie of Patience.

## The. 8. Chapter.

**V**seemely sorrow, for there  
sakes that are dead, is vna-  
profitable and hurtfull.

Unprofitable: for as soon as the  
soule is once departed out of  
the body, it cometh either into  
Heauen, or into Hell, and with  
no crying shal it be called backe  
again, or altered. Neither  
canst thou serue the dead with  
any thinge more, then, that his  
remembraunce be deare & had in  
honour with thee. The heath-  
enische Poete Sophocles writeth:  
if the dead mighte with teares  
be called againe, then shoulde  
weepinge

weeping be cōpted more worth  
then golde. But O my good  
olde man, it may not be, that he  
whiche once is buried shoulde  
come againe to the light. For  
if weeping might helpe, my fa-  
ther had berne althe agayne.  
Mortful: hereof hath the heath-  
en Poete Philemon written  
right wisely: many of them,  
thorowe there owne faulte, in-  
crease misfortune to the selues,  
and make the same more grei-  
uous, then it is of nature. Ex-  
ample: whan one hath his mo-  
ther, childe, or frende dead, if  
he thought thus: he was a mā,  
and therefore he died: this ad-  
uersitie shoulde be no greater,  
then nature bringeth with it.

But



But if he crie : I am vndone,  
I shall see him nomore, he is  
gone & losse for ever : suche one  
heapeth vp yet more sorowe, to  
that he hath already. But who  
so considereth euery thyng with  
discretion, maketh the aduersity  
to be lesse vnto him selfe, & ob-  
teineth the more quietnesse.

It were a very scornefull  
thing, if, whan a man hath  
hurte one foote, he would ther-  
fore marre the other also : or if,  
whan one parte of his goodes  
is stolen away, he woulde caste  
the reste into the sea, and say,  
that he so bewaileth his aduer-  
sitye. No lesse foolishly doe they  
that enioy not suche goodes as  
are p̄sent, & regarde not their  
freendes

of Death.

185

freendes that be aloue, but spill  
and marre themselves, because  
theyr wiues, childre oz freendes  
bee departed.

Though one of the husband  
mans trees doth wither away,  
he heweth not downe therfore  
all the other trees, but regar-  
deth the other so much & more,  
that they may winne the thinge  
agayne whiche the other losse.

Euen so learne thou in ad-  
uersitie, with such goodes

as are lefte thee, to co-

forte and refreche

thy selfe a-

gaine.

★★

¶ Wee

**¶** Wee ought so to loue  
our children and frendes,  
that wee maie for  
saue them.

¶ The. 9. Chapter.

**A** L suche thinges ought of  
vs to be considered, taken  
in hande, and exercised, while  
our wiues and frendes are yet  
aliue. Namely, if thou haue  
father or mother, husbände or  
wife, childe or frendes, lay not  
thine heart, loue and affection  
to much vpon them, how good,

Loue thy profitable & honest so euer they  
frendes be: but remember alway, & they  
because are transioy things, whiche  
God hath thou mayste loose and forgoe,  
commaū. whā time requireth, Loue him  
most

moste of all, whome thou canst not lose, euen thy redeemer, who (to drawe thee vnto his loue, and to deliuer thee fro the loue of the worlde) stretched out his armes, and suffred the most vile death for thee vpon the Crosse. Seneca sayeth not vniuersely: I lende my selfe vnto the thinges of the world, but I do not geue my selfe vnto them. He saith moreover that nothyng is possessed as it ought to bee, excepte one be ready at all times to lose it.

ded thee to loue them, and not for affection to them, and then wilt thou be contented with gods good will and pleasure.

Note the sayinge of an heathen mā greatly to our shame.

But if wee fasten our hartes (so to say) vpon our children & frendes: that is, if we loue the to much, and not God aboue all thinges, then hath our sorowe



no measure, as ought as they  
are altered or taken awaye.

Therefore if thou hast not pre-  
pared thy selfe to aduersitie by  
times, and arte once overtaken  
with vndiscrete heauinesse, then  
let it be vnto thee a warnyng  
from hence forth, to keepe thee  
from the greater loue of tran-  
sitory thynges, whiche hath  
brought thee into suche hearte  
sorrowe: to the intente that at o-  
ther times thou mayste take the  
death of thy wife and chil-  
dren, in good parte,  
and with moze con-  
stancie of  
minde.

\*\*

¶ Of

**¶ Of the death of younge  
personnes in especiall.****¶ The. 10. Chapter.**

**A**fter the generall instrucion concernynge deathe, muste certaine obiections be answered, that hetherto are not resolued. If a yonge man, or if a yonge daughter die, lord, what a great mourning beginneth there to be: alas he is taken away in his younge daies afore his time, he shoulde firste haue bene married, and had a good wife vpon earth, and in his last age haue died in peace, and reste. Hereof commeth it, that wee thinke the death of children to be vnnaturall, euen

as whan the flame of fier the-  
rowe water is violently quen-  
ched. The death of the aged we  
thinke to be naturall, as whan  
the fier quencheth of it selfe, ac-  
cording to the saying of Cicero.

Item the death of young per-  
sons, is compared to vnripe  
appels, that with violence are  
pluckt of frō the tree: the death  
of the aged, is thought to be, as  
whan ripe apples fall downe  
of them selues.

Item, As it is harde to vn-  
doo two bozdes newly glewed  
together, but olde ioyninges  
are lightly broken a sunder: so  
wee cōplain that yonge folkes  
die with greater paine then the  
olde: Pea it greeneth the fa-  
thers

thers and mothers heart, what  
 (as they counte it) the mater is  
 turned vpside downe, that chil-  
 dzen departe out of this worlde  
 afoze old folkes. The answer  
 is taken out of the foze rehear-  
 sed grounde. **¶** If God (who hath The will  
 all in his owne power) had of God  
 promised euery one a long life,  
 then mightest thou complayne,  
 at the shorthinge of the life of  
 thy selfe or of thy freendes a-  
 gainst Gods promise. Nowe  
 hath God compared & clothed  
 the soule with the body, that  
 what day, or what twinklinge  
 of an eye soeuer, he commaun-  
 deth it to depart, it keepeth the  
 same time, wherein one finisheth  
 his course. Therefore hath no



man cause to complaine of an  
untimely death, but looke what  
soever one hath liued ouer and  
beside the first day of his birth,  
it is an increase.

Moreouer, God knoweth  
much better then thou and wee  
all, whan it is beste for euery  
one to die. And so faithfull is  
he for the Lord Iesus Christs  
sake, that he in no wise will be  
to haste vpon vs.

The short-  
nesse of  
this time. Secondly, though wee re-  
maine a longe season, in this  
fickle transitory life, yet is all  
our time but short, specially to-  
wardes the endlesse eternitie.  
Therefore it hath but a slender  
difference, to departe hence in  
youth or in age.

Thirdly,

Thirdly, thowwe death is a Misery.

ponge person withdrawen away fro many troubles, whiche els were at his doze. For commonly the longer a man liueth, the moze miserable is he.

Take ensamples out of olde stozies. If Themistocles after the moste glozious victory agaynst Xerxes (whan all the Greekes acknowledged & commended him for thair redeemer and deliuerer) had died, shoulde it not haue serued him to a perpetuall prayse and honour?

Then should not he afterward haue bene rated, as a betrayer of Greekelande: then needed not he to haue bene in bōdage, nor to haue fallen downe at the

At is

foote

foote of the kynge of Barbarie  
(as befoze a God)whom he be-  
foze had dȳtuen out of Greekes  
lande . Howe thzall and vile a  
thyng was it to be esteemed be-  
foze the woꝛlde, that Themisto-  
cles muste needes come befoze  
Kynge Xerxes?

What is to be saide of Mar-  
cus Cicero : who confesseth him  
selfe, that if he had died sooner,  
he had escaped exceedyng great  
troubles . And forasmuche as  
he so sayd while the mater was  
yet tolerable , howe woulde he  
firste haue thought and lamen-  
ted in his age , to see with his  
eyes the drawne swoꝛdes ouer  
the Senatours and Citizens  
heades, & whan the moſte prin-  
cipall

of Death.

293

chepal mennes goods were parted amonge murtherers, yet whan whereas afore time there was one Catilina, the citie was now become full of such seditious persons?

Catilina  
was a  
seditious  
man.

The ensamples of dayly experience declare sufficiently before our eyes, whereby we may evidently perceyue, that death (though they call it vntimely) deliuereth yet from great misfortune and aduersitie.

Fourthly, the innocency and cleannesse of youth, is of theyr owne nature and thozow euill ensamples, defiled and stayned with the life and conuersation that foloweth after. Augustine sayeth, the elder the worse.

A. iij

There



He spea-  
keth of  
Enoch.

Sapiēce. 4.

Therfoze whan a yonge man  
falleth on sleepe, knowe thou  
that God sheweth greate grace  
vnto him, in that he suffereth  
him not (as many other) to re-  
mayne longe in this blasphemous  
wozde, to the intente he  
should nomoze be hindered and  
defiled with it, but hath called  
him from hence to a right good  
state, that with him selfe and all  
the electe, he might possesse the  
kingdome of heauen. Witnesse  
of the scripture: \* sodenly was  
he taken awaye, to the intente  
that wickednesse should not al-  
ter his vnderstandynge. His  
soule pleased God, therefore  
hasted he to take him away frō  
amonge the wicked.

Simi-

of Death.

295

**S**imilitudes. He that is bpō  
the sea, and with a good strong  
winde, is caried soone to the  
hauen oz lāde, where he would  
be, is happier then he, that for  
lacke of winde, is faine to sayle  
still many peeres & dayes vpon  
the sea, with much trouble and  
wearinesse. Euen so, the more  
happy is he, whome death tak-  
eth away from the stormy and  
ragynge sea of this worlde.

**S**eynge there is set befoze vs,  
an vniuersall natue country, &  
he that is lōg in goyng thither,  
obteyneth nomore, then he that  
is speedely gone thither befoze  
hande, should not one wish, that  
he had soone ouercome þe foule  
daungerous waie, that leadeth

¶ v

to

to the heauenly harborow?

The sooner one payeth his debte, the better it is. If there were none other remedy, but þ with an hundredth moo muste needes be beheaded, & thou arte the first that is put to executiō: arte thou not then the first that is dispatched of the payne?

Finally, if thou consider the mischances of otherfolkes thou hast the lesse cause to cōplaine. One dieth in the Mothers wombe afoze he be bozne. An other dieth in the very birth. The thirde in his flozishyng pouth, whan he firste deliteth to liue, falleth away as a bewtifulfull rose. Among a thousande is there not one, that commeth  
to

of Death.  
to the perfect age.

197

## ¶ Of the death of the aged.

¶ The. 11. Chapter.

**W**han old aged folkes are  
greedy of this wretched  
lyfe, they doo euen as  
those, that whan the wine is all  
spente, will needes drynke out  
the wyne leese also. Who so  
dwelleth in an old rotten house  
that sinketh downe, needeth not  
longe to seeke propes to br  
der set it, but shoulde rather be  
gladde to get him out of it: euen  
so, olde aged folkes, by reason  
of theyr decayed body, shoulde  
rather be content to depart frō  
it.



it. And this aduantage they haue, that theyr death is not so scarce & painefull, as the death of yonge folkes.

This is chiefly to be considered, that the Lorde our God will not haue vs careful (which thinge belongeth vnto hym alone) but to be faithfull and true, and diligently to labour. Wile fathers and mothers, are not able to trauaile any more: and yet with earnest carefulnesse, they thinke to byynge all thinges to passe. This speciall faulte they haue, that they thinke, they shall euer lacke. Therefore vnto them verely it is beste, that God take them awaye from all care, sorowe and trouble,

of Death.

299

trouble, and place them in quiet  
reste, with other faithfull Chri-  
sten folkes.

## ¶ Of Straunge Death.

¶ The. 12. Chapter.

**W**ho so is taken with the  
Pestilence, or dieth els of  
sickenesse in his bedde, ought  
gladly to suffer the hande of  
God, for euery body hath de-  
serued a farre worse death. And  
a very small rodde is this, to-  
wardes it that God sendeth o-  
uer the vngodly, yea oft times  
ouer his owne deare childzen, Psal. 44. 6  
whan one is beheaded, another Rom. 8. e.  
burnte, the thyrd drowned &c. 2. Cor. 4.  
where

where they altogether maye  
sing with Dauid : for thy sake  
are wee killed euery daye and  
compted as sheepe , appoynted  
to be slaine . But if one die an  
vnwonted death ( as one is de-  
stroyed by the hangeman , ano-  
ther dieth a sodaine death , the  
third , as happily a mans childe,  
falleth downe deade from an  
hygh place ) this take wee for a  
terrible death , and cannot tell  
els what to say of it , as though  
euery kinde of death in it selfe  
were not terrible vnto the na-  
ture of man . Though one dis-  
ceth vpon the wheele for mur-  
ther , there is sometime more  
hope of him , that he hath founde  
grace at Gods hande , then of  
many

many one that dieth at home in his bedde. Ensamples also are to be considered : for a greate sorte of Gods elect died not a right death, as we vse to terme it . Abel was murthered of his owne naturall brother . The prophete beyng sente to Hieroboam, was destroyed of a Lion. Esay was sawne a sonder thorrowe the middes. Hieremy (like as Steuen also ) was stoned to deathe . Iames, beyng throwne downe from the pulpet , was slayne of a fuller. Peter at Rome was fastened to a crosse. Upon Paule was execution done with the swoorde : suche like ensamples haste thou.

Item, the most excellent heathen

Heb. ix.



then men came miserably out of  
this worlde. The good Socrates  
was poysoned: Euripides was al  
to tozne of Dogges: Sophocles  
was choked with a litle stoon  
of a grape berie: very sorowful  
combraunce did fret out h<sup>e</sup> hart  
of Homerus. Innumerable en-  
samples declare, that there hap-  
peneth no newe thing vnto vs,  
what death so euer wee or our  
freendes die.

Specially let vs obserue this  
rule: death is terrible to them  
that haue no God: but of vs  
which are Gods childre, ought  
not the horrible ymage of death  
to be feared, but to bee welcome  
vnto vs. For God him selfe  
cōforteth vs with these wordes  
folowyng:

of Death.

folowynge: I liue, and yee also  
shall liue. Of this are wee as-  
sured in Chyriste Iesu, who v-  
pon the Crosse: died the moste  
horrible death for our sakes, to  
whome with the Father and  
the holy ghost be all ho-  
nour and gloze for  
euer euer.

Amen.



**O**nly vnto  
God geue the  
praise.



*An Exhortation*  
written by the Lady Iane,  
the night before shee suffred, in  
the ende of the newe Testa-  
ment in Greeke, whiche  
she sent to her sister  
Ladie Katherine.  
rinc.

**I** have here sent you,  
good sister Katherine, a  
booke: whiche although  
it bee not outwardlye  
trimmed with Golde, yet in-  
wardly it is moze woorth then  
preciousse stones. It is the  
booke deare sister, of the lawe  
of the Lorde: it is his Testa-  
ment and laste will, whiche he  
bequeathed vnto vs wretches,  
whiche

whiche shall leade you to the  
pathe of eternall ioye . And if  
you with a good minde reade  
it , and with an earnest desire  
follow it, shall bringe you to an  
immortall and euerlastyng life .  
It will teache you to lyue, and  
learne you to dye: it shall winne  
you moze, then you should haue  
gained by the possessions of  
your wofull Fathers landes.  
For as if God had prospered  
him, you should haue inherited  
his landes, so if you apply dis-  
ligently this booke, seekyng to  
directe your lyfe after it : you  
shalbe an enheritour of suche  
riches, as neither th: couetous  
shall withdraw from you, ney-  
ther the Theefe shal steale, ney-  
ther yet the mothes corrupt.



Desire with Dauid good A-  
ster, to vnderstande the lawe of  
the Lord your God. Live still  
to dye, that you by deathe may  
purchase eternall life : or after  
your death enioy the life pur-  
chaced you by Christes death.  
And truste not, that the tender-  
nesse of your age shall lengthen  
your lyfe . For asloone, if God  
call, goeth the younge as the  
olde : & labour alway to learne  
to dye, denie the worlde, defie  
the Deuel and despise the flesh,  
and delite your selfe only in the  
Lord . Be penitent for your  
sinnes, and yet despayre not.  
Be strong in faith, and yet pre-  
sume not . And desire with S.  
Paule, to bee dissolued and to  
be with Christe, with whome  
guen

euē in death there is lyfe. Bee  
lyke the good seruānt, and euē  
at midnight be wakinge: leaſt  
whan death commeth and ſtea-  
leth vpon you like a Theefe in  
the night, you be with the euell  
ſeruānt founde ſleepinge, and  
leaſt for lacke of oyle yee be  
founde lyke to the ſiue fooliſhe  
women, and lyke him that had  
not on the weddyng garment,  
and then be caſte out from the  
Mariage. Reioyce in Chriſte  
as I truſte you do. And ſeyng  
yee haue the name of a Chri-  
ſtian, as neare as ye can folow  
the ſteppes of your Maſter  
Chriſte, & take vp your crolle,  
laie your ſinnes on his backe,  
and alwaies embrace him. And  
as, touchinge my death, reioyce

as I doe (good sister) that I  
shalbe deliuered of this corru-  
ption, and put on vncorrupti-  
on. For I am assured, that I  
shall for losse of a mortall  
lyfe, winne an immortall lyfe.  
The whiche I praye **G O D**  
graunte you, sende you of his  
grace to liue in his feare, and  
to dye in the trewe Christian  
faith: From the whiche, in  
Gods name I exhort you, that  
yee neuer swarue, neyther for  
hope of lyfe, nor feare of death.  
For if yee will denie his truthe  
to lengthen your life, God will  
denye you, and yet shorten your  
daies. And if yee will cleaue  
to him, he will prolonge your  
daies to your comfort and his  
gloze. To the whiche gloze  
**God**

God bringe me now, and you  
hereafter, whan it shall please  
God to call you. Farewell,  
good Sister, and put your  
only trust in God, who  
only must helpe you.

Your louing Sister,  
Iane Dudley.

FINIS,

GOD

HELPER



WY

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